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GENERAL WILLIAM WILLIAMS.

No truly good life is devoid of interest to mankind. There are those who are helped by acquaintanceship with it. There are others who owe much of their own success to having seen it. And so unconsciously, to a large extent, are we all being affected by the lives that are or have been lived about us. There has come to us from them some secret, nameless influence, which has modified our characters, entered into and colored our own existences. Every human life, too, is an experiment. We know not in advance what shape it will take, nor how it will turn out; and so we regard with the utmost solicitude the beginning of every mortal's career. Each stage in its progress is like the unfolding of a new chapter, and as it develops it increases fear or joy. For this reason I think we all are interested in the narrative of any well-lived life. It is not only instructive, because showing us how one brother-man succeeded in working up into useful and noble form that sacred thing called life, but also as furnishing us inspiration to emulate whatever was worthy in it. Nothing speaks louder than a good life; nothing is more imperishable than a truly useful, consecrated life. The world feels the tonic power of such, and human hearts are anchored to belief in goodness and truth by their influence.

The narrative here offered is not of a life entitled to more notice, perhaps, than many another whose history has not

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been written out ; but it is of one which has connected with it many bright memories, keeping it fresh to-day in the minds of not a few. It was not a faultless, but a faithful life, pulsed all through with earnest feeling and Christian principle. It was given to me to see it in its later stages, to know it intimately in its concluding portions, and I count it a privilege, now that more than a twelvemonth has passed since its close, to record the recollections and gathered fragments of history that may serve to revive its memory in the hearts of many who reckoned the subject of this sketch among their personal associates or friends.

General Williams was born in Stonington, Conn., March 12, 1788. He was the son of William Williams, a self-made man of great business enterprise, and a citizen often honored by various offices of trust. The Williams family originated in England ; and Robert, the ancestor of the American branch, came over to this country in 1638, settling in Roxbury, Mass. The same causes which occasioned the emigration of all the first settlers of New England, led him to turn from his native land, and seek relief from the religious persecutions raging in England by finding a home in the New World. Our subject was the eldest son, and inherited many of his father's traits of character. His mother died when he was quite young, leaving to him only boyhood's dimming memories of one who, nevertheless, lived long enough to make her impress on his early life. From his father came, to some extent, that fondness for mercantile pursuits which distinguished him, that perseverance and tenacity of purpose which contributed so largely to his success. Of his early life few particulars are preserved. At the early age of fourteen he had finished his schooling, the district school and the Plainfield academy having afforded him all the advantages he enjoyed in this line. His decided preference for business led him to abandon the idea of a collegiate education, and the entrance upon some professional pursuit. The opportunities, also, for following his father's occupation doubtless influenced his choice, as well as his nearness to the sea, and his familiarity with ships and the duties of a shipping merchant's vocation. While yet a lad, he began his long business career by taking the situation of a clerk

in a store in his native town. Remaining hardly a full year in this position, he started for New York, making a thirteen-days' passage to the great city, in the sloop "Nancy Sanders." Here he entered the commission house of W. & S. Robinson, and served faithfully about three years, acquiring a good practical knowledge of the business he intended to take up.

Coming to New York a mere country boy, without much knowledge of the world, or of the temptations of city life, it was an early testing of the principles that at home and in school had been diligently inculcated. His after-success turned very largely on the moral and business character he developed during his short residence in New York. Many a youth makes shipwreck of himself and his hopes just at such a juncture. The first home-leaving, whether for the untried experiences of college or business life, is a turning period with most young men. Our subject led a comparatively quiet life in the busy metropolis, living at first with one of the members of the firm employing him, and after that finding a home with a Quaker family from his own town. Down amidst what now is a busy portion of the city, mostly surrendered to shipping interests (*i. e.* Water Street, near Beekman Slip), resided this family of Friends, and, interested in the lad, they doubtless watched over him, and made their house a sort of home to him. In July, 1806, then eighteen years of age, he returned to Stonington, having made himself master of the details of the shipping business, and because needed by his father. By the latter he was despatched as supercargo in one of his vessels bound for Labrador, and thence to Bordeaux. This, his first voyage, consumed two years. It was his first introduction to sea-life, and brought him into that personal contact with sailors which enabled him to appreciate their hardships, and to realize their claims upon the Christian regard and charity of God's people. The warm interest in their well-being he learned thus early to cherish, was ever afterwards retained; and when he became a ship-owner himself, no one sought more earnestly than he to care for the temporal comfort and the moral welfare of his seamen. After his return home from this voyage, he commenced business on his own account in the adjoining town of New London. Soon after, he removed to Norwich, and,

in conjunction with his father, turned his attention to manufactures. He made one or two partially successful ventures in this direction, engaging in the manufacturing of flour on a handsome scale, and afterwards in that of cotton, until the breakdown of all this kind of enterprise in the years 1818-1819.

In the mean time he had married Miss Harriet Peck, youngest daughter of Captain Bela Peck, of revolutionary memory, a man widely known for his energy, prudence, and high integrity, — one of Norwich's most illustrious citizens. Leaving the business, which had terminated unsuccessfully, Mr. Williams returned again to mercantile life, in which he retrieved his previous losses. From 1821 to 1827, he made a number of successful commercial voyages to Europe and South America. In 1828, he engaged in the whaling business in New London, establishing the firm of Williams & Barnes, with which he remained connected until his death.

After he became a resident of Norwich, Mr. Williams attended the Second Congregational Church, and became greatly interested in the preaching of its pastor, Rev. Alfred Mitchell. In July, 1820, he made a public profession of religion, uniting himself with the church.

No extended record remains of his religious experience; and though he came into the church during a time of unusual religious interest, and when large additions were made to it, yet it was, so far as I can learn, without being the subject of any sudden or striking change. It was rather a quiet, gradual work, which had brought him to this great step. With that constitutional cautiousness which made him appear to others at times to be too deliberate or slow, he waited some months after he entertained the hope that he was a Christian before he connected himself with the church. His wife joined the year before him, while he held off, making full trial of his feelings, and of his desire to become an avowed disciple of Christ, before he ventured to enter into public covenant with the Lord and his people. His own experience, I imagine, conduced to this; for, as was rather to be expected, the gracious change wrought in him was gradual, though deep. He waited till he was satisfied that it was God's spirit that was leading him,

before he obeyed the heavenly impulse. In after years, when an officer in the church, he would advise young people not to be over-hasty in connecting themselves with the church ; it was better far to wait and test a little the fervor and strength of their new purposes, he maintained, than to take a step which afterwards they might feel their experience did not warrant. But after he became a church member, he gave all diligence to secure his own growth in the knowledge and graces of the gospel. His experience was a sunny one, troubled by few doubts ; his faith and joy were ever equable and increasing in depth. He had long been satisfied as to the truth of Christianity, while his foreign travels had only heightened his estimate of the worth of religion to the individual and to nations. And when his alliance with the church was consummated, he devoted himself to her every interest with a love that throughout his long life knew no abatement. In fact, his feeling towards her was that of chivalrous attachment. He keenly appreciated the honor, and ever recognized the holy obligations it imposed on him, to so live as to bring no reproach upon her, or her great Head. Oftentimes have I heard him bear his personal testimony to the help and protection church membership was to him. When in foreign countries its restraining influence was felt, keeping him from places and liberties which too often professedly Christian travellers feel they need not avoid, because where they are not closely observed, or where greater latitude in practice is permitted. He sought to live abroad, as he was accustomed to at home. He never forgot he was a member of the church of Christ, and gratefully was he wont to recall how the sense of that holy connection helped him to maintain the deportment of a Christian. It is a significant fact, that while he kept a monthly diary for the greater part of his life, jotting down the occurrences of the passing days, he was not given to journalizing upon his own feelings. I have been able to find no extended notice of his experience at certain critical periods in his life. I came across in his journal this pleasant reference to his pastor, written ten years after he united with the church. "His preaching turned our feet into the paths of peace ; his words were to us a well of life ;" and forty years after, he wrote,

in allusion to his union with the church, "precious are the memories of it." His relation to the subsequent pastors of the church was intimate and friendly. To every minister he conceded that respect and proffered that affection that his high estimate of the sacred office prompted, but to his own pastor he always aimed to be a personal friend and helper. My loved and honored predecessor in the pastorate here, Dr. Bond, from an experience of thirty-five years, can bear even fuller testimony than I, to his faithfulness and substantial kindness as a friend. All through the county, his acquaintance with the ministry enabled him to serve not a few, in a way that endeared him to them.

Bereaving sorrows had already more than once shaded over his happy home. His first-born he was called to give up, when but a babe; and in 1831, his third and youngest son, a youth of much promise, died at the age of fifteen, while engaged in studies preparatory to entering college. This was a great blow, and the remembrance of the early blighting of all the fond hopes that centred in this boy, made him very tender towards those similarly afflicted, and gave him at the same time a deep sympathy with youth about his son's age who were prosecuting their studies. There was an unsuspected meaning to the advice he would give such, when counselling them to care for their health. Few guessed what a sorrow prompted the suggestions he made on this point.

Methodical in all his habits, each day's life was carefully planned, and every duty conscientiously performed. I find in one of his numerous monthly journal-books, dated 1830, these rules, in accordance with which he aimed to live. Have,

1. A proper distribution and management of time.
2. A right method of reading to advantage.
3. Order and regulation in your studies.
4. Collect and preserve useful sentiments from books and conversation.
5. Improve your thoughts when alone.

The fourth rule, his journals abundantly show that he diligently observed. For while, as I have said, he has recorded little that relates to his own inner life, his books are full of choice quotations and extracts, culled from the books of the

day, from public speeches of prominent men, from sermons he had read, and from the conversation of those whom he held in high esteem. And so these volumes of little books, in which are garnered up the notes and accounts of a careful and exact business career, are crowded with maxims of worldly wisdom, with selected passages from the Bible, with sentiments from the great writers and philanthropists whose works in whole or in part he had read. A valuable volume of choice excerpts from a great variety of authors and writings could be made, by simply gathering together what usually filled the concluding pages of these monthly journal-books from 1820 down to the close of his life. That he often meditated upon these I think there is no doubt; nay, there is some proof that the rarer and choicer ones he copied into some larger book, for better preservation or more easy access. Thus, though he lived a stirring, industrious life, he endeavored to keep by him thoughts deserving of remembrance with which he met in his necessarily desultory reading. Important occurrences were likewise noted down, and thereby fixed in his own memory the more firmly. Geographical facts and statistics occasionally fill part of pages all along through these record books. Seldom have I seen such a witness to a thoughtful, earnest, and truly noble life on the part of a business man, as these little books afford. In one of them, written in 1829, occur, among others, these extracts: "Seek to overcome evil with good." "It is preferable to suffer injuries than to offer them." "Make little of the censures of men, but avoid unnecessary offence." Quoting from the philanthropist Howard, occurs under another year, this: "Our superfluities ought to give way to other people's conveniences. Our conveniences ought to give way to other people's necessities. Our necessities should themselves be sacrificed to other people's extremities."

Maintaining an active interest in the material progress of Norwich, which had for some years become his settled home, he was instrumental, in 1833, in founding the Merchants Bank, continuing at its head as president for twenty-five years. In his connection with the militia of the State, he rose through the several grades up to the rank of (Major) General, a title

which adhered to him to the last, and by which he was almost universally addressed. Prosperous again in business, his own means, and the yet larger fortune of his wife, enabled him alone and in conjunction with her (for they always were united in their charities) to carry out the benevolent promptings of his heart. With him, giving was a matter, not of impulse, but of principle. He accepted the truth that he held his wealth as God's steward, and scrupulously sought so to use it as to promote the great interests of education and religion. Among the maxims bearing on this, which he noted in his journals, were the following: "Let your wealth be consecrated to moral and religious purposes." "Merchants should be not only gatherers of wealth, but the sources of intelligence." From the commencement of his public Christian life he became deeply interested in the various missionary and religious charitable societies. He not only gave regularly to their support, but took a personal interest in the work they were severally engaged in doing. He looked at their fields of labor with broad views, and came from his own observation to apprehend the great need of their being generously supported. By those who had any acquaintance with him, it is well known that the American Board was his favorite among all the missionary organizations of the times. Its annual meeting was the great religious festival of the year to him, and he seldom failed to attend. Foreign missions stood in his judgment as paramount to every other enterprise; there was a romance about the work that always attracted him, and the heroism of those who consecrated themselves to it was profoundly appreciated. He needed no arguments to convince him of its claims upon the church's gifts and prayers; on the contrary, he never could understand how any should refuse to place it foremost on their list of charities. He took a disciple's view of the work, and had an unshaken faith that it would never fail of success. His one and all-sufficient plea for engaging in it, was the Saviour's last command: "Go ye into all the world and preach the gospel to every creature." That commission he believed was to be literally obeyed; to question about it amounted to disloyalty to Christ. It was the cause which enlisted his every sympathy; he prayed and talked and dreamed over it. He

gave to it his enthusiasm, his wisest counsels, while a corporate member of the Board, and his house never opened its hospitable doors so quick and wide, as when they admitted the missionary of the cross. Some thought he made too much of a "hobby" of the cause; but remembering his years, his calm, dispassionate manner, his cautious spirit, it was admirable to behold his devotion and love. He often told me that had he his life to live over again, he would wish to give himself personally to this work. Among the venerable men that used to gather about the president of the Board at the annual meeting was he, a close listener to every report and address, — ready always with wise suggestions when business matters were to be acted upon by the corporate members. The Mount of Transfiguration for him was the platform at the annual gathering of this society. Few suspected how deep was the joy he experienced then, or how precious the gospel and how near its great Author seemed to him at such times. I write thus warmly on this point, because, with General Williams, the American Board was more than simply a society deemed necessary and worthy of support. It was far more to him; it was the gospel exemplified. In his last years it was remembered with a tenderness of affection that touched those who knew how much he dwelt upon it in his prayers and daily converse.

The financial straits into which occasionally the society came, begot in him a solicitude that found expression in personal efforts to offer and secure for it immediate aid. Many friends in New London County will remember letters received from him, appealing to them to join with him in raising something towards the extinguishment of the society's indebtedness; and when the papers announced the welcome fact, "out of debt," a man who had paid up a heavy mortgage on his own house could not have rejoiced more than he, over the news that the Board's embarrassments were removed. It changed his family prayer for the day into one of devout thanksgiving. For a long term of years he was president of the New London County Society, one of the oldest auxiliaries of the American Board, and it was owing to his fidelity and efforts that its annual meetings were so regularly kept up. The influence

of these meetings was widely felt throughout the county, and they did a good educational work in the way of setting before the people the claims and results of the foreign missionary cause. His own annual reports were good summaries of the year's work by the parent society, and through them all could be seen that deep personal interest in the work, of which I have ventured to speak at such length. No man in this county ever became before the public so identified with any single cause as General Williams with the American Board; and yet I would not convey the impression that he was lacking in interest in the other religious societies. He was one of the vice-presidents of the American Bible, Home Missionary, and Seamen's Friend Societies, and a life member, or director, in nearly all others in the sisterhood of religious and benevolent organizations.

In the Seamen's cause he felt a special interest, and was a generous patron of the society, leaving among his bequests one legacy for the benefit of indigent sailors of the port of New London. He did not rate among the very largest contributors to these societies, which was owing to the fact that his means were neither as large nor available as many supposed, and that he divided up what he had to give among a multitude of objects. And yet in all this he was systematic, giving year by year fixed amounts to all these societies, and always disposing of a regular proportion of his income in such charities. He had, of course, his own views as to the matter of giving, and they were in some respects peculiar. But I have learned to make little account of *how* men give; the all-important thing is to get them to give, and thus break up the selfish spirit which has no limit to its lust for hoarding. All General Williams' bequests to public objects were funded, but this was in accordance with a belief that he had through life entertained, — a belief, however, in which few of his associates or friends shared, but about which he felt strongly, and so from the best of motives, I think, he devised his property in this way. He would have had all others adopt the same method; indeed, he felt that the thing in part to be aimed at, was the endowment of the various benevolent societies, so that after a time they should have a reliable income of their own, and thus be able

to go on with their work, unembarrassed by the fluctuations noticeable in the charitable giving of the Christian public. This undoubtedly was a noble design, not wholly impracticable, though in the judgment of many unwise; yet it was the reason which gave that peculiarity to his bequests which so many have remarked. Had the amounts been severally larger, this would not have been so noticeable; but then the principle would have been the same, and it was the limits of his fortune that obliged the principle to be exemplified on what seemed a small scale. There are men who always condition what they do or give, because they think they gain something additional from others by it, inducing them to act or contribute through the leverage of these very conditions. But as I have already said, we have little occasion to find fault with those peculiar in their methods of giving. Allow all possible credit to those whose hands confer the needed donatives anywhere. The church and the world is suffering from the army of miserly, selfish, penurious persons, who from their abundance dole out an occasional pittance, or, rapaciously intent on accumulating, spend when they do only on self and for self-gratification.

After General Williams had retired from active business, having leisure to devote to other things, he became deeply interested in the district schools of his native State, and particularly those in his own county. He had always been a friend to education, a profound believer in our system of common schools. And while he himself was growing older, he turned to do what he could for the young. "It is favorable to longevity," he wrote in 1855, in one of his journals, "to associate with the young." To these schools there are frequent references, and he felt most strongly that upon them depended the permanence and prosperity of our nation. I find this in his journals, as bearing upon the character of public schools: "A deep moral and religious element should form the basis of all education. Not only the mind, but the heart is to be cultivated. May the common school be a fountain of pure sanctifying morality founded upon the word of God. Not only the rudiments of knowledge, but sincerity, purity, meekness, the real dignity the Bible teaches, should be included in a school

education." This shows where he stood in reference to the question now agitating this country and the world, as to the exact sphere and compass of a common school education. He now took up the practice of visiting the schools, and to this work he devoted himself with an enthusiasm which to the day of his death languished not. It was a field of labor few had entered, and for this reason he prized it the more, for he always sought to work where the laborers were few. He felt that he could do this, and that others would not. Then, too, he had no desire to build on other men's foundations, and the more usual and attractive fields of service he avoided, knowing they would be well cared for. He was content to work alone, in ways not sought by others, and felt, in thus doing, he was interfering with no one, while he was at the same time as usefully engaged as any. He had, also, peculiar adaptations for this service. His age, dignified bearing, position in society, all secured him the respect of teachers and pupils, while his interest in the studies of the young, his clear discernment of the moral and intellectual attainments necessary for success in business, gave weight to his counsels. His advice, too, had behind it the force of his own example, when he commended to the young the principles of abstinence from the use of ardent spirits and tobacco.

From 1850, part of his monthly summary was the statement of the number of schools visited. He thus became personally and pleasantly known to teachers and scholars. His visits were looked forward to by both, and many felt the cheer of his kind Christian words. Lonely, out-of-the-way districts were not overlooked, and his efforts to visit such, and encourage, perhaps, a despondent teacher, or awaken a new ambition in the children, to whom a visitor was a rarity, were not without the happiest influence. Now become venerable in his appearance, with the gentle, courteous bearing that ever characterized him, his very presence in the school-room did good. Then, when he spoke the few earnest words he was wont to, commending to the scholars the committing to memory the ten commandments, the Lord's prayer, and selections from the gospel of St. John, leaving on the desk tracts, testaments, and religious periodicals for distribution, and concluding with

prayer, few could fail to be impressed by the visit. The rewards attending this labor of love soon came back to him, in the wide acquaintance he formed with the youth of his State and county, in the pleasant surprises he met with when travelling about, by being spoken to by self-introduced young men and women, who, remembering his visit to their district schools, kindly spoke to him of the fact, and bore cordial testimony to the value to them of his suggestions. I do not know how better he could have used the time God allowed him in the evening of his life. Men of wealth and position, retired from business, are not often given to this kind of work. He accepted it, not as a mere pastime, but as a mission from the Master; a privilege, too, attended with rewarding results to himself and those to whom he went.

While thus interesting himself generally in educational matters, he joined heartily with other public-spirited citizens in organizing and endowing the "Norwich Free Academy." He stood at the head of its board of trustees till his death, and left to it an ultimately valuable bequest. He was a frequent visitor of the institution, a warm friend of its principal and teachers, and a contributor in many ways to the pleasure and interests of the pupils. His eagerness to be actively engaged in some kind of Christian work led him to devote part of his Sabbaths to mission effort in the vicinity of Norwich. In conjunction with Miss S. L. Huntington, afterwards wife of the missionary, Dr. Eli Smith, he aided in establishing a Sabbath school among the remnant of Mohegan Indians living on the government reservation, some six miles from the city. Out of this school sprang a church, which has to the present time been maintained, affording to these surviving members of the original inhabitants of this section of New England, gospel privileges. In 1851, during a vacancy in the pastorate of this little church, General Williams became responsible for the maintenance of the usual Sabbath services. He was accustomed, in pursuance of this duty, to drive down every Lord's day morning, taking with him whatever clergyman or theological student he had been enabled to secure; or, failing to obtain a regular preacher, to invite some member from his own church to accompany him, and

conduct as best they could the public worship, and assist as teachers in the Sabbath school. For seventeen years he continued in this labor, and by his personal efforts and generous contributions provided all the religious services that through this period were held in this Indian church. The remembrance of this faithful devotion to their spiritual interests is cherished by these solitary Indians, who speak of him with affection and veneration, and lovingly talk of him as their Christian teacher and tried friend.

I give this incident of his life only as furnishing further illustration of that constant desire to be actively at work somewhere and somehow. Enjoying vigorous health, retirement from active business pursuits would have shortened his life, had he not turned his energies and strength into other channels. Release from business cares ought always to open the way into broader fields of personal Christian service; and I confess to great admiration for that man, who, having achieved success in his secular calling, retires, not to spend a selfish, slothful age, or haunt the streets and stores of his city as if he must keep up the form of business when he has in fact abandoned it, but who accepts his well-earned leisure and wealth for the sake of making himself more serviceable to the church, and all those Christian enterprises that are now suffering for the lack of those able to give time and individual attention to them. I care not how soon men get rich, nor how early they retire from business, if it results in bringing them to spend themselves thereafter for Christ and his cause. Our subject was a good instance of a man of position and means turning aside from mercantile pursuits, not to pass his age in elegant leisure, but to renew his youth and live another life, as an indefatigable laborer in the field of Christian and benevolent effort.

He was now beginning to experience some of the disabilities of advancing years. The stirring events of the decade reaching from 1860 to 1870 had made all of every age live fast. Old men of a conservative type went through a schooling by them wholly unexpected, and to some of them fraught with considerable mental excitement.

General Williams had on principle refrained from political

life; he had no ambition for office in the low sense in which now it has become current. And yet he had always a deep interest and decided opinions in whatever related to the general government of his own commonwealth. From his very nature, he could not have been other than a cautious, conservative citizen, opposed to very radical measures, and a believer in the utility of compromises to adjust conflicting political parties and policies. He had no sympathy with the Tract Society discussions, for he could not see what good could come from such controversies; and so he recorded not his opinion on the merits of the question at issue, but his distrust of the wisdom of such a strife, when in his journal he simply wrote, "How much has the cause of freedom and religion gained by these controversies about the Tract Society?" During the war he was lifted up and borne along by the public sentiment of the North, and accepted events as the orderings of Providence. And finally, when the accursed system of slavery was ended, he rejoiced most sincerely that it was done, and came quickly into sympathy with all subsequent plans and efforts for the education and Christian culture of the freedmen. He was never unwilling to learn, and though he could not be forced to receive opinions and adopt courses opposed to those he had maintained, he was open to conviction, especially to the teaching of Him whose hand he discerned in all the affairs of human history. This was due to his Christian principle and faith; for had he been a politician, nothing could have changed his feelings and views. I think those whom the events of life controvert, and whose opinions give way to a wisdom seen to be above their own, are deserving of much credit. He was by no means a solitary instance of a man educated and broadened in his political view and sympathies by the war. Always loyal, since his soldierly instincts made him thus, he at the close of the struggle was a devout believer in the grand moral gains made, no less than in the civil questions settled.

In March 12, 1860, he reached his seventy-second birthday, and writes, "Praise God for all his mercies. I enter upon my seventy-third year with gratitude to God, and a new dedication of myself to Him, sincerely desiring that He

will show me the way in which I may glorify Him, promote the cause of my Redeemer, the highest interests of my race, and secure my own growth in grace and preparation for eternal life." A good birthday record for one whose threescore and ten years had been accomplished. His heart was still eagerly interested in such works as were in variety and range narrowing before him, because of the infirmities inseparable from age. He showed, however, no signs of laying his harness of toil aside; and though friends frequently feared he was overdoing, what had now become a ruling passion could not be checked; and so he still visited the schools, went occasionally to the church of the Indians, for which he had secured a stated preacher, attended the New York anniversaries, and was in his place at the annual meetings of the American Board.

His sun was fast westering, but he felt no regret or sadness as he faced it. There was a mellowness about the veteran disciple, a growing spirit of gratitude, that threw a beautiful light on his last works. He had much to say about the goodness of his heavenly Father, when roaming back in memory he recalled the long years of checkered history through which he had been so mercifully led. And yet he kept up with the times, kept interested in the new questions and duties brought into prominence. His world of thought and labor was that which was about him, that which found its chronicle in the daily papers, in the changed customs and methods, which made it very different from the one in which he began his career, nearly sixty years before. He and his wife were now alone; their children had all gone before them; their oldest son, living to become an enterprising merchant in New London, had suddenly died in the midst of manhood's best years, while those for whom they had acted as guardians, or foster parents, had grown up and settled down in their various homes.

The mansion where for fifty years he had lived was now without the voices of many who still look back to it with only pleasant memories as their temporary abode. It was still the same "open house" that it had been from the first to missionaries and ministers and the wide circle of friends that remained to the old man. And he welcomed with unabated cordiality

all who, remembering him, sought him out in the home where he had spent so many years. At his golden wedding in May, 1862, the old dwelling was thronged with friends, venerable and young, who proffered their hearty congratulations on the half-century of wedded life that had been granted to him and his no less esteemed wife. Then, once again after that, in July, 1870, was it crowded with his associates and fellow-worshippers, when he celebrated his completed fifty years' union with the church in which he had made his first profession of religion, and wherein he had been for nearly half that period a consistent and useful office-bearer.

Fourscore years had now been reached, and though his natural force was unmistakably abated, yet he was still the eager, interested Christian worker. Clinging strongly to life, he sought resolutely to overcome the sense of weakness which now was seriously interfering with his active labors. His journals betrayed as yet no signs that he felt he must soon give up, and lay his armor off. And when after a brief absence in the fall of 1870 he returned unbenefited by the visit to Sharon and Avon Springs, whose waters he fully believed would recruit him, he realized that the end was close at hand. With gratitude to God that he was spared to return to his home, his mind reverted to all the mercies of Him who had preserved and blessed him. It was a joyful ending of a long and active life. No regrets, no temporary doubts threw even passing shadows on his heart. Clear in his trust, delighting to dwell upon the goodness of the Lord, his closing days were full of peace and joy and triumph. Often in prayer himself, and till a morning or two before he died, calling about him his wife and friends for family devotions, he to the last held to the duties which were to him the sign that he was not helpless or useless.

And so came death, unattended with the usual gloom which so often begets in advance only sad forebodings. His death was triumph; it was not sudden, nor yet lingering as with painful approach. The limit spoken of by the psalmist had been passed, and the wearied old man, spent in serving, came to life's close as quietly as if he had only lain him down to a night's repose. He finished his course October 28, 1870, in his eighty-third year. When we bore him to his burial amid

every outward token of the entire community's respect, the scholars of the academy, representing the class to which his latest years had been devoted, filed past his grave, each dropping a spray of evergreen on the casket that held the mortal remains of their friend and benefactor, while last to leave the place of sepulture were some of the Mohegan Indians, who, lingering about the grave of their generous friend, cast upon it, amid their dropping tears, the wild flowers they had gathered for the purpose. Such was the sequel of this faithful life. I forbear to add here any personal tribute of my own, such as my affection might naturally enough prompt. I have sought to make this sketch, not a eulogy, but a history. I do not claim that this life deserves memorializing more than many another; it has only seemed to me worthy to be gathered up in some general record, to meet the wishes and refresh the memories of friends, youthful and aged. It was a life, too, which made itself felt in the eastern portion of Connecticut, and through its relation to great public religious enterprises, was seen and felt in even a wider field.

Amid the pressure of other engagements, with the consciousness that this narrative is far from complete, I yet offer it as a fitting chapter for the volumes of this periodical; a life-history worth thus embalming, the remembrance of which will long be cherished by those to whom the name of General Williams was familiar, and who reckoned him among their friends.

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THE RISE AND PROGRESS OF THE CONGREGATIONAL
POLITY.

A SYSTEM of doctrine or polity completes itself, not by departures, but by growth and legitimate development. It may reach by successive advances a breadth of unfolding in which the germ shall scarcely be traceable in the completed product; but the seed passes to bud and onward to flower and fruit, not at all by departure, but by the very opposite process, by holding fast to its proprieties and loyally abiding by the law of its nature.

It lacks but little now of three centuries since the New Testament way of churches ordering themselves freely within themselves was reclaimed and revived among the Puritans of Lincolnshire. On its passage from that to this, from Scrooby to Oberlin, the essential idea of Congregationalism has suffered simply the changes incident to growth. It has reported its progress at times with some emphasis, but a review of its successive phases will show that it has adhered with singular fidelity to its vital principles and completed itself thus far by resolutely eschewing departures and yielding itself only too slowly to its own self-developing tendencies.

Too slowly; for our Congregationalism will be found at every stage of its history to have retained fully its original temper of self-conserving vigilance. It was at the first a protest, a reactionary outburst of the wronged and indignant piety of that age against the despotism which had usurped all churchly power and was crushing all Christian liberty. The Papal polity, only so modified in the Church of England as to square with the policy of the Tudors and with the taste and temper of Laud, had pushed its tyranny to the point where Christian freedom must perish or rebel. It rebelled; and to this form of the Puritan revolt we owe whatever of ecclesiastical freedom has since been among Christian people.

But so it is that revolts are wont to be passionate and explosive, and fall to be championed in the onset by some sharp-spirited extremist, who goes to his mark "straight like a cannon-ball, shattering that it may reach, and shattering what it reaches." It is work that can scarcely afford to be judicial in

its temper and dispassionate in its methods, or spend itself too much on discriminations and moderations. These must come after to correct and adjust. Let us look considerately, then, upon the poor ill-conditioned Brownism that found itself thrust into the forefront of this battle when it was hottest. It must be confessed it accomplished its agony in many respects ungracefully. In the strain of that fierce wrestle the decorums and proprieties suffered grievously. Looking back on it critically from the cool after-time, men on all sides find much to fault in the behavior of this Brownism, this separatistic phase of Puritanism, beaten white-hot under the hammers of the Prelacy. But could better be expected even of Christian reformers, being still human? Conforming Puritanism, protesting never so earnestly, but at last conforming, had availed nothing. *The extreme opposite alone* could antidote the mischief of which liberty lay dying. And it is quite time that, instead of universal reproach and shamefaced apology, we frankly accept this champion of Christian liberty that was somehow got to the front and stood so well for us in the hour of our need, even this same bald Brownist Independency, this stark come-outerism, that went clear back and sturdily planted itself on first principles of essential popular rights and a Christian democracy. It was the needful agency when such work was to be done. Only this could bite to the sense of an age grown torpid under established ecclesiastical abuses.

That bold figure there in the foreground of the movement, — that same Robert Brown, of Rutlandshire, “a nefarious worshipper of God in his own way,” ultra separatist, so individualizing in his theory as to render it impossible to fellowship and even difficult to quarrel, — this man, after all, deserves to be looked upon with some tenderness and qualified admiration. There was need of this very man, from whom, by the manner of him, surely our own laudable John Brown was lineally descended, raiding so like him on Old Dominions of despotism, precipitating so much more than he knew, and the soul of him still marching on. He had been tempered to his task by the special experience that comes from “lying in thirty-two prisons,” here and there, as he went testifying through England, “in some of which he could not see his hand at noonday”; and

"narrowly escaping the gallows." It needed such a man to lead the forlorn hope and save for all after-time the possibilities of Christian freedom. If Cromwell, after a couple of centuries, finds now some candid consideration, not perhaps to the length of absolute approval, but of patient comprehension, it is time that Robert Brown should receive at our hands, at least, the tardy justice of being understood and fairly estimated. We have quite sufficiently heeded Robinson's injunction "to abandon, avoid, and shake off the name of Brownists, as a mere nickname and brand for making us odious." The man himself, when candor has done its best for him, will never win upon us much for love, or even for respect, and will probably stand yet, as he has stood, for an exceedingly crooked and rather disreputable ultraist, and little better at last than an apostate from all that was his best. Yet a certain honor is inseparable from his memory. He comes down to us in a clamor of condemnation, all these centuries crying after him as the very chief of impracticables in an impracticable age, with the very spot of *the reformer* on him from head to foot; only recommended to our mercy as one, who, born under a bad star, and falling on evil times, wrought his much-needed work as it was in him to work it, — wrought bitterly the bitter business which no sweet spirit would touch, and left it to time and truth to sweeten as they might. The germ of our deliverance was wrapt up in that unsightly husk, and out of that protoplasmic slime has been developed whatever is beautiful and precious in our New-England way of the churches.

Gradually, but very cautiously, through a whole century that followed, this revolt in the interest of spiritual freedom chastened itself into form and order. It became and remained Independency. The vital thought that inspired it, the sovereignty and independent self-competency of each covenanted company of believers, was held fast as for dear life through all changes and against all temptations of compromise. Its first and imminent temptation was to accept of some middle system that should split the difference somewhere, as fairly as might be, between a despotic Prelacy on the one hand, as administered by Laud, and radical Independency on the other. And such a middle ground was at hand in the Presbyterian polity,

pressing itself strenuously on their acceptance, and greatly recommended to them by their sympathy with Puritan Scotland, which under that banner was then doing and suffering so valiantly for the pure gospel. As it stood then in contrast and antagonism with an intense Church-of-England-ism, that busied itself to crush down all spiritual freedom with a spirit and by methods that left little to choose between it and downright Papacy, this Scotch, Puritan, Genevan, covenanting Presbyterianism might well seem fitted to content all true souls. The temptation was exceedingly strong to abandon all nice regards, to accept what could be had so surely, what was so much better, and in so many respects close to the very truth, and by the compromise unite all the Puritan forces against the common enemy. This was the hope and endeavor of the whole moderatism of that period, and especially during the memorable conferences of the Westminster Assembly.

But these were not the men to be seduced into doubtful compliances. There was at once clear vision and stern stuff in the Independents of that day. They grasped the differences of things that differed, and held them fast with uncompromising logical stiffness that made them abundantly odious in the eyes of all easy-going and peace-craving good people. That rare reformatory genius that is proof against all blandishment, that holds the central wrong steadily under its gaze, and will make no terms with it for all its seemly accessories, had a remarkable development among those who watched over the infancy of our system. They had a thankless task of it to vindicate the world's most precious interest against wellnigh the whole world's reproach. But they knew their calling and were competent to it. As Congregationalists, we owe a debt of considerate gratitude to the Brownism that defied the Goliath of a tyrannous State-Church, and smote it so lustily in the name of liberty and the Lord, with any sling and rough stones it could lay hand on; and not less to that sturdy Independency which would not be softened into amiable compromises of conformity, or stop short of very truth and right. Scotch Presbyterianism was very good,—so good that if that had prevailed with our fathers we never should have reached anything better; but there was in it an element of unwarranted authority and dan-

gerous restriction that was seen too clearly as a probable seed of mischief to content the reformers of that age.

Providentially, the body of non-conforming Puritanism was split into two portions before it had made any considerable progress in settling the question of church polity. One wing of this body was flung across the ocean to deal with that unfinished problem in a clear field, and build, more at leisure and on new ground, after the pattern that should be shown it in the mount. The other wing was to remain in England, under fire, and build as it could, ever with weapon in the right hand and trowel in the left, and with much rubbish of abuses cumbering every inch of the ground. Manifold errors, strong in their wrong by force of custom and organized into institutions, have entangled and impeded their work. The cause of popular Christian liberty in the old country has proceeded slowly under the civil and social repressions that have beset it. It has been held closely to its primitive protesting character by the posture of warfare it has been driven to maintain. Overshadowed by the State-Church, pushed into corners and ingeniously discountenanced in all ways and on all hands as mere dissenters, our English brethren have felt themselves compelled to take sharp heed to their difference, and stand by it, in order to stand at all.

Accordingly, our polity stands arrested in England in the incompleteness of Independency. It cleaves too rigidly to its original type of absolute disconnection. It nearly isolates each local church, and discourages those formal relations of fellowship between churches which would tend to give them organic weight and force. It has feared to pass on by legitimate progress into Congregationalism, which would gather up these separate factors of independent churches into an effective unity. Much of this jealous care to keep well within the limits of their cardinal principle of local church-sovereignty, has seemed necessary to our brethren there, under stress of circumstances which it is difficult for us fully to appreciate. But, with deference, we venture to claim for our polity a breadth of principle and an organizing capacity, which English Independency has never comprehended. They seem to have contrived fetters out of their very freedom, — to have pushed the doc-

trine of the wholeness and complete sovereignty of each church within itself quite beyond the perpendicular, so that it leans towards isolation and estrangement. An unserviceable separateness holds apart the several groups of believers and defrauds them of that full communion of saints, and those large benefits of church-fellowship, which our system, in its completeness, both warrants and provides. The tactics of Independency are for company-service only, not daring to mass the companies into regiments, and these into divisions, and the whole into an army, lest the parts seem disparaged by the greatness of the whole. Much good skirmishing may be done so, but no army is possible, nor any campaign. Much good church-work is accomplished so; the best and most vital, surely; and the perfection of individual church autocracy may be so attained; but no denomination is possible in that way, no organic whole that shall to any effective purpose combine the weight and influence of the constituent churches. Pure Independency is not a denomination, and cannot be; or rather, it is so many denominations as there are churches of that style. We do not put this as a reproach; in one direction, it certainly achieves the ultimate excellence of our Christian democracy. But it is not the balanced and beautiful whole of it. For all the legitimate purposes of a denomination, in the most Christian sense of that term, no constituencies are so apt, none so social and cooperative in spirit, as these same integral and self-sufficing local churches. The capabilities of our system in this direction, Independency disuses; and to this straitening of itself within the just range of its own principles is to be ascribed, in part, the little prevalence of our system in England.

The other wing of the Puritan body, after suitable discipline in the Dutch way, was led out into the wilderness of this New World, to be tempted of the devil, directly in the Salem spiritism, and indirectly in Mrs. Hutchinson and the Quakers and Roger Williams; and, when ripened by due training, to clear and set in order the New-England way of the churches, the Congregational polity. The elements of ecclesiastical order and Christian liberty were never before so sifted and tested as by these New-England fathers. The rights of the individual believer, the privileges and functions of the local church, the

relations of these churches to one another, were deliberately canvassed in the light of the New Testament and of their own bitter experience of an ecclesiasticism framed and handled by the State. They sat down to it in these solitudes to search out the matter, if haply it might be given them to build better in this opportunity of a fresh world to build in. They had "a great hope and inward zeal of laying some good foundation"; and if, as Robinson certified them, "the Lord had more truth and light yet to break out of His holy word," they confidently looked that some rays of that light would help them now in the due ordering of Christ's people. And as the result, they set forward the free church order which had been begun in the old country a whole stage beyond where they found it. They carried over their Independency to Congregationalism.

The transition was effected by no new departure, though by the most significant step of progress which our system has ever made, by simply discovering the real breadth of its own principles, and accepting itself as larger by a whole blessed half than it had hitherto believed. Carefully guarding, as ever, all the franchises of the individual, and the sovereignty, integrity, and complete self-competency of the local church, they added the doctrine of church fellowship, and provided for an intimate fraternal relationship of the churches by a scheme of inter-communion and helpful sympathy, counsel, and co-operation. Congregationalism is a large and happy advance on Independency by so much as it recognizes the privilege and obligation of these kindred companies of like faith to clasp hands for mutual edification and multiplied strength. It cared well that each church should remain as independent as Independency itself could wish, self-sufficing and whole within itself for all the purposes of a Christian church, exempt from all human authority, and ultimately the supreme judge and sole doer of all that is judged and done in its proper field. But it went on to complete itself as a system by organizing these Christian democracies into a comprehensive civic fraternity, and so exalted the wholeness of the one into the oneness of the many in the body of the Lord.

This system was first formulated in the Cambridge Platform in 1648. The Council which sat on that occasion was itself

a realization of the fellowship which our system craves. It was virtually national in its scope. It comprehended as a unity all there then was to be comprehended, as the churches of the three Colonies of Massachusetts, Connecticut, and New Haven were present and assisted in forming that religious constitution. In 1708, Connecticut provided in her Saybrook Platform for a closer fellowship of the churches in a scheme of councils, consociations, and a General Association. This was at once carried into effect in that colony, and with some variations has been adopted in the several States as Congregational churches have come into being.

From the first, this craving for a more complete and systematic fellowship has been strong among our churches. They have longed for a freedom of union beyond their freedom of severalty. Step by step they have been ever feeling their way to larger fellowships, towards the broadest formal unity that should still save to them the integrity of the churches. That primal interest they have secured, perfectly it would seem, by making it the ground-law and first constitutive principle of every union into which they enter, that it disavows in advance and puts forever out of its range of possible powers any invasion of the well-defined prerogatives of the churches. No appellate jurisdiction, no mandatory intervention in church affairs, no unsought counsel, no binding force of counsel when sought, is permitted to the larger body.

With such securities of liberty, the churches have gone forward, with cautious daring, to compact and organize their Congregationalism, and give it some such breadth of comprehension as befits its spirit. The progress has been natural and healthy. From proving the comforts and helps of communion in groups of neighboring churches, we stretched our fellowships at length to the bigness of States. And still, as if instinct with a unifying energy and conscious of a continental capacity, our system has devised methods of correspondence and representation from State to State, as far as to the fences, and then shook hands over those, all around. And let it be specially noted what warrant of precedent we have for General Councils, and on what memorable occasions our Congregational tribes have been moved to come together in ecumenical conference. Not

to count the eminent but provincial conventions at Cambridge in 1637, Boston in 1662, and Saybrook in 1708, witness, as truly national in their call and constituency, that at Cambridge, of Platform memory, in 1648; the Albany Convention in 1852; and the Boston Council in 1865. By the grace of God, each of these convocations resulted in a signal step of progress, demanded by the exigences of the times and of the churches.

And so by successive stages we grew up to the conception of a National Congregational Council, as the only adequate formal assertion of the unity of our widely-extending churches in the essentials of our faith and order. Two sentiments have all along contended among us: the one, a salutary dread of authority and a jealousy of extended organizations; the other, a craving for more of visible and effective fellowship among all our churches. This antagonism has held us to slow and deliberate advances. Quite slowly enough we recognized the imperative want that had grown to a demand among us, for some broader and better-defined organ of communion, which should more completely realize the capabilities of our system. The Council at Oberlin is the happy result. There is work given of God to us and to be done by no other, — work calling for concerted action over broad fields, that demands such an instrument as this National Council. It can mass and direct the Christian power and influence of these wide-spread churches, and so wield a force for good, which the Master has lodged with us and will require at our hands.

As to the consistency of this step with the principles of our polity, it is edifying to observe the tender care of us that is felt in all directions. We cannot go far astray with any peace in our own camp, or out of it. An opposition party is certain and salutary in every free government. Many among ourselves, and all the world beside, are on guard for us, with ready alarms, if we seem to Presbyterianize, or in any sort compromise our liberties. We should be thankful, indeed, to those who magnanimously warn us against any approach to themselves. And, on the other hand, we should be more than patient with the bristling apprehensions among ourselves that meet every suggestion of progress in the direction of enlarged unity and completer organization. Consider how much and how well it

means. It is the blessed leaven of Brownism, still in the marrow of us, — the precious original germ of our system. Under God, it wrought our deliverance, and has kept, and still must keep, us true to the freedom wherewith we have been made free. But overmuch of it has all along weakened us for growth and out-reaching enterprise. A little Congregationalism, applauding and nursing its littleness, very free and secure and snugly tucked into its corner, — that for a long time was the style with which it contented us. Not till New England found that her sons and daughters had studded the whole West with kindred churches, did she come to know that what was so good for a corner might be good for a continent. She has learned from her children the worth of her own polity. It will be mutually profitable now, we believe, both for the old New England that still nurses the Puritan fire on the altars where the Fathers kindled it, and for the new New England that is belting the continent with churches that have each a bishop and States composed of kings, to clasp hands at length in this covenanted union of our National Council; and so, watching not less for liberty, and daring far more for fellowship and efficiency, consecrate to Christ and His work this good Congregationalism wherewith He has blest us.

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EXTEMPORE PREACHING—OBJECTIONS AND RULES.

"O, HE is one of those who want everything gilt-edged, you know." This remark was made to us by one in response to our inquiry about another's opinion of extempore preaching. It partly explains the prejudice that exists in many, especially cultivated minds, against the practice. They want everything gilt-edged, and wrongly assume that nothing can be so which is in any sense unpremeditated. This prejudice has arisen largely from the fact that, in this country, until quite recently, the only preachers who attempted extempore speaking were a class of men of untutored minds, not given to severe study, and who supposed that if they could speak a certain number of words in a given time, it mattered not whether they uttered ideas, nor whether their words flowed in some even remote compliance with rules of grammatical propriety. We do not argue for such preaching. Very few congregations are so wanting in intelligence as to be satisfied with sound without substance. A good extempore preacher, who will be sure of an audience every Sabbath, must always have something to say worth hearing. Hence, he must be a laborious student,—as much so, at least, as one who writes.

The pews are apt to suppose that the pulpit is not prepared if a manuscript is not in sight, because they suppose that what is said is wholly unpremeditated. But if they can see paper, and hear a rustle of leaves, and catch a glimpse of black lines across a page, they are very comfortable in the thought that the sermon is an elaborate and profound production, whether it utters half the truth of an extempore sermon or not. A clergyman once unintentionally practised a little harmless deception. His brief was somewhat fuller than usual. The congregation, seeing him turn leaves, supposed that the sermon was written. After the service, several commended it as a finely-written production. So much do our eyes sometimes deceive our ears.

It is noticeable that objections to this method of preaching are urged mostly by those who favor an educated ministry; forgetting that education alone justifies extemporaneous address. They seem to suppose that language which is born of the

inspiration of the moment and the occasion, can be neither elegant nor finished. Yet illustrious examples prove the contrary. Many of the orations of Cicero and Demosthenes were not written. Who supposes that Cicero stopped to write that burst of indignation with which he opens his first oration against Catiline? Many living preachers and orators are models of elegance and force, who frequently speak at length without a manuscript.

Objections to this method of preaching also grow out of a misconception of the demands and wants of men. Some can be reached best by this mode of presenting truth. Some are most attracted and most easily moved by it, because of the spontaneous enthusiasm of manner which the extempore preacher naturally throws into the utterance of his thoughts. Preachers, especially those fresh from dogmatic theology, hermeneutics, homiletics, church history, etc., are apt to take their scholastic habits into the ministry and become the slaves rather than the masters of such habits, — to preach as scholars to scholars, rather than as men to men, — under the very erroneous impression that the multitude to whom they are to speak are thinkers and scholars like themselves. It is no discredit to the masses to say that this is not so. This mistake makes many preachers very averse to extempore presentations of truth. But we cannot do everything by calculation and measurement. Some things must be said under the pressure of an enthusiasm that is more accurate in impression than anything uttered with the calm, unimpassioned precision of rules.

The great master of Roman eloquence was accused of violating the rules of rhetoric and oratory. His critics characterized his easy, flowing, vigorous style as tumid and exuberant. *Nec satis pressus, supra modum exultans et superfluens*. Yet his name lives and has authority in the world of letters, while theirs are forgotten.

It is not strange that cultivated minds should revolt from anything which seems low and coarse. But it is a prejudice which assumes that extempore speaking must be of this character. The same objections hold largely against extempore address in conversation, or in those off-hand speeches which every professional man finds sometimes necessary.

It is impossible to write all the thoughts which we wish to express, and perhaps our preaching needs more of the conversational style to bring it nearer to men.

It is peculiar that objections to this art are never urged except in connection with the ministry. Lawyers at the bar, judges on the bench, orators on the floor of legislative halls, and political speakers, are never condemned to the necessity of writing their thoughts; they are expected to weave them into language framed and uttered while the mind is in the swift process of production. The ministry alone is doomed to a manuscript. Doubtless a reason for this is supposed to exist in the superior importance and greater solemnity of the themes they discuss, and the reach of influence their words ought to have. It is true that one should speak with care and great seriousness when discussing interests so weighty. But it is a question whether this cannot be done during the heat of extempore address, and many times with better effect than by the more precise style of written discourse. Perhaps, if we consider a few objections, we shall see.

I. It is objected that extempore address will lead to a loose, inelegant, and inaccurate style, which will be offensive to hearers of æsthetic taste. For the present we shall admit the force of the objection. But the question at once arises, Are all our hearers men of this class? By no means. The larger part raise no question of elegance, but simply require that they may understand the truth. Plain words are to many as the bread of life. That London butcher who preaches to such crowds does not use language with the elegance and precision of Thomas Binney. But what could Mr. Binney do to attract the multitude of butchers who flock every week to hear their companion tell of Christ in words as homely and sentences as ill constructed as the language of their trade? If you should go to the Cornish districts in England and seek to preach the gospel from a manuscript written in the purest and best style of the golden age of our literature, you would soon find that a style which would shock you would have a power to draw those rude, uncultivated miners, which your choice language would lack utterly. Your classic sentences would draw and hold the cultivated in the metropolis, but not the rude in the mines. Shall

we neglect the poor, unlearned masses of humanity that roam in the by-ways of the country, or lurk in the crowded streets of the cities, homeless, Christless? But if we tell the story of the cross to them, in language which will draw them, we shall be liable to the objection we are considering. These are extreme cases, but there are multitudes in our congregations who wait for the truth clothed in only a simple and plain garb. Shall we refuse them bread, and let souls be lost, lest we cultivate an inelegant style? Shall we not rather, if need be, imitate the renowned Spurgeon, who declares, "I will use language which the fastidious gentry condemn as coarse and vulgar, if by its use I can stop men in their career of sin, and lead them to the cross of Christ."

Style is important in the pulpit, primarily, not to please, as the objection seems to assume, but as a means by which the preacher can express his thoughts so as to persuade men. He should cultivate it for this sole purpose. That manner and method which will draw men to the truth and persuade them best, should not find objections in any mind. Oratory should be studied as a means of power, rather than as an accomplishment. The preacher needs, almost more than any other public speaker, to be a finished orator, who, without any tricks of gesture or style, can present the truth in such a way that it will itself draw men. It is manifestly true that the earnestness of manner which spontaneous speaking is likely to foster, has vastly greater power over even cultivated minds, than the dull, unimpassioned reading of a finely-written manuscript.

Good speaking and a poor style will move more men, and move them with more decisive effect, than poor speaking and a good style. It better answers the legitimate idea of preaching. Spontaneous speech is peculiarly adapted to attract the multitude, for it is the method of nature. He must have extraordinary magnetic power, who can habitually keep the attention of his audience while he reads from a manuscript which occupies much over thirty-five minutes. Yet an extemporaneous speaker, with far less magnetism, will easily hold a congregation for three-quarters of an hour. The flashing eye, the beaming face, the earnest gesture, the whole mien of the speaker, chain hearers to the spot, so that they cannot break away from

the fascination. The very defects of style, if there are any, are concealed and counteracted by the fervor which occasions them. We speak of audiences susceptible of emotion ; not of those cold, calculating intellects whose frigid accuracy places the preacher in a critical pillory. They make a fatal mistake who suppose that careful thought and finished diction are everything, and good speaking nothing, — who suppose that unless every word is carefully set in a nicely-poised sentence, the truth will not reach the heart. It is possible to polish until the particular truth you are uttering loses its force. Blair says : " It is a poor compliment, that one is an accurate reasoner, if he be not a persuasive speaker also." The persuasive speaker is the man of power. The eloquent pastor of Plymouth Church, Brooklyn, has held his present position for twenty-five years, without any apparent diminution of his power, because he is a persuasive speaker, not because he is an accurate reasoner. His preaching is like the fire and hammer to a flinty rock, while unanswerable logic, unattended by a fervid presentation, would be like the droppings of water. It is relatively a small matter that one's style is poor, loose, inaccurate, if it is made by earnestness of manner to answer the great purpose of saving men. How many exigencies occur in the preacher's experience when he must at once point souls to Christ ; shall he wait to frame an elegant sentence before he speaks ? Shall he not rather pour out the story of the cross into the open ear before it is closed forever, and that too, if need be, in words that stumble upon each other in their precipitate haste ? How does the preacher know that he does not speak every Sabbath to some one just on the brink of eternity ? Shall he then fear in the pulpit that method of speech which he would not fear at the bed of death ? Deficiencies are well atoned for if the truth is brought home with power.

We have thus far argued on the supposition that the objection in question is a valid one. But it is not more valid against the extempore than the written sermon. How many written sermons have precisely these faults of style, which are more glaring in them than in extempore sermons, because they have the appearance of premeditation. Many are preached every Sabbath, which are far more faulty in this respect, than spon-

taneous speaking would be. The writers would have done better if they had laid the pen aside, and entered the pulpit with their minds full of their themes, to speak under the inspiration of the moment. A written sermon will not of itself fall into and flow through the channel of elegant utterance. Study alone can secure this. The objection in hand seems to suppose, that if a sermon is written, it will of course be in good style; that pen, ink, and paper alone insure elegance. Nothing of the kind is true. A good style is the product of long practice and hard study. The pen does not enter into it at all, only as a mere mechanical instrument; and it is frequently a hinderance, because it is so often and so grossly abused. There seems to be no good reason why the care and pains which insure a correct style in writing, will not insure, to a sufficient degree, the same result in speaking. If extempore speakers offend more, it may be because they have paid less attention to accurate and neat methods of expression. If we take education into account, which is the only ground upon which a good style can be expected, it is possible for speakers to be nearly, if not quite, as accurate as writers. If habits of thought are thrown out of the question, no intrinsic reason seems to exist why it should be supposed that the pen can save one's style. Hard study is its only salvation, and that should be as possible without the pen as with it.

II. It is objected that this method begets a want of order, a rambling, desultory style, or what Hume calls "extreme carelessness of manner." This objection assumes that extempore preaching means preaching without previous meditation. If this were a fact, the objection would hold with force; but it is not so. What we have already said, and would always urge, is that extempore preaching requires premeditation of the most prolonged and laborious kind,—not less so than that required by the written sermon, only in a different way. This desultory manner is occasioned by want of discipline,—a fault with writers as well as speakers, but by no means a necessary one in either case. That which will guard against it in the written sermon, will guard against it in the extempore sermon. If one has not studied the art of speaking and expressing his thoughts in a clear and connected manner, the pen will not be

likely to correct the evil. If one is so rash as to undertake to speak without having first considered what he wants to say, and how he wants to say it, and marshalled his thoughts so that they will come and go at his bidding, the result will inevitably be, whether he writes or not, an incoherent, desultory manner. Without this severe preparation, one is not prepared to preach at all, and will fail in either method.

Some men seem to suppose that preaching means to bolt out everything that enters the mind, without reference to its fitness. A thoroughly-disciplined intellect will not be troubled with irrelevant ideas, but will pass from one thought to another in an easy, natural way, so that no occasion will be given to complain of confusion or want of arrangement.

It is an obvious fact, that men have been able to speak by the hour together in a most connected, logical way without a manuscript. Every lawyer who pleads a case does this, and does what we claim that the preacher should do. His mind becomes so full of his case that he must speak, and that, too, straight on to the end. The most effective advocates at the bar have been models of logical connection of thought. The same is true of orators in parliamentary discussions. It is also true of some of the most noted preachers of the past and present age. Where there is logical thought, there will be little danger of a disjointed style, even if the pen is laid aside. Extemporaneous speaking is an art which no one should presume to practise, without pursuing a course of discipline even more extended and severe than he would pursue to become a good and logical writer.

III. It is objected that this practice leads to barrenness of material, or an endless repetition. This objection merits precisely the same answer as the previous one. If one has but few thoughts, the pen will not multiply them. If his mind is well furnished, absence of the pen will not diminish his thoughts. It is not the pen that thinks; it is the mind. If that is indolent, a manuscript cannot supply the deficiency. If one writes with freshness and vigor, thought must be back of the pen. This only is necessary to enable one to speak extemporaneously with freshness and vigor. If one has an easy flow of words, and allows this to betray him into idleness,

he will be, indeed, barren of thought, whichever way he preaches. But if one disciplines himself to think and to make due preparation, and continues to learn and reflect while he preaches, he will not be more monotonous if he speaks extemporaneously than if he carefully writes every word which he utters.

IV. But it is objected that this practice is a temptation to idleness. Admit it. Some men have such command of language and such facility of expression, that they write a sermon at a single sitting. Is not this quite as strong a temptation to idleness? It is said, if one finds that he can easily fill up the half hour with mere harangue, he is tempted to neglect studious and thorough preparation, and becomes a mere empty declaimer. Doubtless, there is this danger. It always exists in connection with facility of expression. If one should yield to this temptation, the practice of extempore preaching would be ruinous indeed. But it is a question whether this same inherent tendency to idleness would not make the pen lag, and turn its utterances into mere flippant sentences. If one has not sufficient self-control to resist such temptation, it is doubtful whether writing would add much to his diligence. If his indolence would make him an empty declaimer, it would be quite likely to make him a vapid writer. If he has an inordinate love of sound, it will make little difference whether that sound is or is not accompanied with the use of a manuscript. It by no means follows that a thought is the result of severe study merely because it is on paper. Neither does it follow that it is not the result of severe study because it is not on paper.

If one's habitual love of ease prevails over him so that he cannot resist it, if principle cannot force him to be laborious, he has no part nor lot in the ministry. For the sake of his own soul and those of others who are hungering and thirsting for the bread and water of life, he ought to leave it. Christ called *laborers* into his vineyard. Our conception of the ministry is that it is a sphere for *work* in *any* method that will win souls. That work is by no means done when the *pastor* has been round his parish. The *student and preacher* has labor to do. Brain-work, soul-work, is to be done in that department

of the Lord's vineyard where he is called to labor. His study must be as his Vulcan's shop, where under the seething volcanic fires his mind forges the swift bolts of truth to discharge with electric effect in his congregation on the Sabbath. A conscientious man will not, can not, be a victim of idleness. The objection cannot hold against any preacher who is overwhelmed with the responsibility of his position. An habitual sense of the importance of his office will urge him to work and inspire him to preach, whether with or without a manuscript. He will say with Paul, "Woe unto me if I preach not the gospel"; his mind will be kept active, and his soul full of warmth, by the very responsibility that presses with such weight upon him. How often it happens that, in times of special religious interest, a pastor cannot find time to write. But does he not preach? Yes, as never before. Does he not labor? Never so arduously. Many men have preached for years in the extempore method, without relaxing their diligence in study, or declining in vigor, interest, or variety. Doubtless they may be dull sometimes. But is not this true also of those who habitually read from a manuscript? Many of the most indefatigable workers in the ministry are fine extempore speakers. Some of the most indolent men always read.

V. An objection frequently urged, especially by clergymen, is that it requires a talent which but few possess, — an objection never urged by practitioners at the bar. Whether he has the gift of talking well or not, the lawyer must plead his case, if he pleads at all, without a manuscript. If by this objection is meant that all have not an equally easy and abundant flow of words, we admit it. An equally wide difference exists between the conversational powers of different persons. But no one therefore forbears to converse. All have not the same command of language in writing. But no one need therefore to forbear to write. An easy and an abundant flow of words is a small part of the qualifications for a good extempore speaker. We do not claim that all men can attain prime excellence in this art. We only claim (and this is sufficient for our purpose), that any one who has thoughts can school himself to express them intelligently and well without always writing. It is a question how far natural fluency is really a help, and how

far a hinderance, to one who would be an impressive speaker. One who talks easily and without much effort is liable to find this very gift a snare. A writer, speaking of the younger Pitt, said, "This profuse and interminable flow of words is not in itself either a rare or a remarkable endowment. It is wholly a thing of habit, and is exercised by every village lawyer with various degrees of power and grace." This easy flow of words can doubtless be acquired to a considerable degree. When it is the result of study and effort, it is likely to be of more value than when it is a gift. For they who acquire it are driven out of themselves and their own native resources to rigorous discipline and submission to rules, which they are apt to omit whose native talent gives large promise. They compel their thoughts to obey their bidding, and force their tongues to utter these thoughts in fitting language. Their acquirement is worth much because it cost much. Newton said he could not speak well till he felt that he could not speak at all. It is said that one of the best extempore preachers in this country broke down in his first effort. He determined that he would succeed, and his will conquered. It is said that Lord Palmerston once silenced Disraeli; and the young man took his seat with the remark: "The time will come when you *shall* hear me." It did come. The same sturdy purpose, coupled with a willingness to work and endure discomfiture, and mortification if need be, will help any man to succeed in becoming an extempore preacher.

Notwithstanding this art is cultivated so little among us, we find that our lawyers and legislators can debate, most of them, with considerable power. Among some of the most numerous and popular religious sects, which are not noted for the culture of their ministry, we find preachers enough who can express their thoughts in extempore address, and who in this way wield a powerful influence. Among the ancient Greeks and Romans, fewer were educated, and more in proportion were orators than among us. No one could slight this art and hope for distinction. The majority of their orators were extempore speakers. Two of them, Demosthenes and Cicero, whose works have outlived those of most of their contemporaries, overcame obstacles such as few are forced to contend against, and made

themselves princes in the art for all time. Demosthenes conquered an impediment in his speech which would have baffled any but a most sturdy will. Cicero failed at first through weakness of the lungs, and excessive vehemence of manner which wearied his hearers. But by severest discipline he overcame these obstacles, and made himself master of Roman eloquence. So if any one is determined to succeed, he will master the art of extemporaneous speech, so as to express his thoughts in a clear, connected, and forcible manner.

"If a man would succeed," said Sir Joshua Reynolds of painting, "he must go to his work, willing or unwilling, and he will find it no play, but very hard labor." It is work, hard, persevering work, that wins success.

"Destiny is not
Without thee, but within.
Thyself must make thyself."

Said the brother of Edmund Burke, after the latter had made a display of his marvellous attainments in the House of Commons: "I have been wondering how Ned has contrived to monopolize all the talent of the family; but then again I remember, when *we* were at play he was always at work." Edmund Burke made himself an orator in days of youthful toil. His brow was baptized with the sweat of solitary study, long, long before it was graced with bay leaves. The brow of the preacher thus bedewed will be crowned with laurels, let him preach as he will.

Two things, doubtless, give rise to this objection. One is a natural aversion to the severe labor which success in this art requires. We have already said enough on this point. Another is, a feeling that one will not attain that measure of distinction which would, indeed, be most gratifying. Probably it is true that only a few can become noted as extempore preachers. It is equally true, that very few attain distinction who habitually read from a manuscript; fewer still attain anything like the distinction they reasonably desire. It is easier to express our thoughts correctly by writing, only because we are more accustomed to this method; not at all because it is more likely to gratify ambition.

But it is to be remembered that the aim of our office is not to gratify our ambition to become distinguished orators, and attain consummate eloquence. It is nobler, to instruct and win souls in such a way that all the glory shall be Christ's. Great eloquence, as the phrase is popularly used, may not be best adapted to this aim of the pulpit. It is quite certain that many men, who can lay no just claim to oratory, are useful and successful preachers. The majority of men who have won distinction in the ministry, have won it, not by superior abilities, but by their simple, self-forgetful discharge of duty. It is not thought necessary, nor expected, that every writer of sermons be noted for eloquence. Neither can it be thought essential that every extempore speaker should attain to such eminence. What we claim is, that the qualities which would justify one in entering the ministry at all, will enable him to present divine truth by extempore preaching, so as to win men to the cross. The advantages to be reaped will repay every one for his labor who puts forth the effort for the sake of souls. He may not be able to satisfy himself as well; he may be conscious of more defects; but the earnestness of manner, the kindling of the eye as he warms with his theme, the perfect naturalness of his action will conceal any blemishes, which will be only superficial at best.

In answer to every objection, it may be replied in general, the extempore method is the method of nature. Every faculty of mind is naturally adapted to the spontaneous utterance of its ideas. Our best thoughts are often spontaneous; why may not the best utterance of them be so? If, for any reason, it becomes necessary sometimes to resort to artificial methods, still it remains true that it is desirable to cultivate that method which, in the nature of the case, renders our speech most natural, and gives it most ready access to the popular heart.

It remains to suggest a few rules which we have found by trial to be of value.

First. Be an earnest Christian, with your whole soul in your work. Otherwise, though you may be popular and win the applause of men, and have the eloquence of Demosthenes, you will not be a successful minister. One always needs all the armor of faith to save him from defeat.

Second. Begin at once. Gilbert Stuart, a celebrated painter, was once asked how young persons should be taught to paint. He replied, in substance: "Make them begin at once." This is the way to acquire the art of extempore speech. Birds teach their young to fly by making them try their pinions. Strike out boldly and try your pinions on some well-selected theme, and persist in the trial until you succeed. Some say begin by gradual approaches. Read a little and speak a little. But this is about equal to not beginning at all. General Grant's reply was the right one: "I propose to move immediately on your works." Dr. Chalmers cautioned his students particularly against mingling reading and free speaking. This mingling may give variety at the time, but it is expensive. The quickest way to learn any language is to put one's self out of reach of every other.

Third. Choose your theme early in the week with reference to some living interest, and reflect upon it and read with reference to it, as you have moments of leisure. Let your theme relate to some fresh issue that is at present engaging the thoughts of men; or to some personal experience or necessity in your congregation; or let it be in line with your own experience and study. You will thus have a theme upon which you can speak with readiness and from practical knowledge, and your words will command attention, for they will be living words. You will have little difficulty in finding something to say worth saying upon such a theme. Much of your speaking will be the product of personal observation and experience, and long research. In your visits among your people you will find your best themes for extempore address.

Fourth. After having brought your theme into shape, arrange your ideas in a well-defined line of discussion. A thoroughly-digested plan is worth everything. Do not attempt to speak without having first reduced your thoughts to order. Extempore preaching is not talking at random. If you have been faithful in your thinking during the week, you can sit down Saturday evening and arrange your ideas with great readiness. But you must use your brains, and make yourself a wide and various student, a well-rounded man of the present, by unremitted labor.

Fifth. Do not take a scrap of paper into the pulpit with you. Have your theme and plan so thoroughly digested and in your mind, and your line of thought so thoroughly yours, that no helps will be necessary. You will be more self-reliant, and consequently freer and more natural in your action and utterance, than if you depend upon turning back to a paper every few moments to get a suggestion or find your place.

Sixth. Do not prepare your language. If you do you will give your hearers a constant and painful impression that you are laboring to recollect. If you have filled your mind with available knowledge, and have acquired that mastery over yourself which every public speaker must have, you will not want for words, and the language that will come rushing to your tongue when the inspiration of the occasion is upon you, will have vastly more force than any which you may have carefully prepared. After faithful study, your swiftest thoughts will be freshest and best. One aim of extempore preaching, is to secure such freshness and facility of expression, and such readiness of adaptation, as will enable one to bend his theme with the swaying emotions of his audience. If the language has been premeditated, this end will be in a measure defeated. The art of extempore preaching is the art of thinking on the feet. The thoughts which come to you on your feet, and the words which spring to your lips at the moment, are those which you must rely upon for the best effect of spontaneous speaking. It may seem hazardous to do this ; but it will not prove so if you are a faithful student, and a Christian of large and deep experience. You will have a fund to draw from at sight, which will not fail you. The only safe rule is to prepare nothing beyond the general outline. It is better generally not to rehearse your sermon to yourself. Think and read upon your theme as much and as profoundly as you will, but let your first oral development of it be in the pulpit.

Seventh. Put yourself in thorough sympathy with your theme. Fill your soul with its spirit. Without this you are not fit to preach at all. Let your theme arouse you as you study it ; but in such a way that you will be its master, not its slave. In the heat of the moment, when thought is seething in your soul, you will rise to higher flights and produce finer

passages than could be possible if everything had been prepared in the calmness and seclusion of the study. Be your theme ; speak as if your own soul had felt the power of its truth ; go from your knees into the pulpit. Then you will have experience of Christ's direction to his disciples : " But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you."

Eighth. Write diligently and carefully half the sermons you preach. Neither throw the pen away nor use it too much. Be its master, and make it serve you. It will serve you faithfully, if you require it, in giving compactness and logical consistency to your extempore efforts ; and it will itself feel the effects of these efforts in the increased facility with which it will serve you. We are aware that some say, drop the pen entirely. But it is a mistake to suppose that any finite mind can afford to dispense with its discipline. Every speaker, and especially every preacher, needs it constantly. Lawyers, as a class, suffer as much from neglecting the pen as preachers do from neglecting extemporaneous speaking.

We offer this plea because we believe that our preaching needs to assume just the directness which the extempore method, coupled with the written, is calculated to impart. We must know to whom we speak and be able to adjust our language to their wants and capacities if we would reach them. The method of preaching which we have advocated helps to this end, because it is the method of nature. We plead for it, because it places the pulpit down among the pews, so to speak, to talk with them about the themes of the gospel, in that earnest familiar way that wins and convinces. The pulpit can not afford to be always at the sublime height of an elaborate and scholarly manuscript. It gains power by consenting sometimes to speak of these great truths in the language and in the manner of the common people, — in that simplicity with which Jesus spake when the common people heard him gladly.

S. LEROY BLAKE.

CATALOGUE
OF THE
PROFESSORS AND STUDENTS
OF THE
THEOLOGICAL SEMINARY, ANDOVER, MASS.,
JANUARY, 1819.

—♦♦—
REV. EBENEZER PORTER, *Bartlett Professor of Sacred Rhetoric.*
REV. LEONARD WOODS, *Abbot Professor of Christian Theology.*
REV. MOSES STUART, *Associate Professor of Sacred Literature.*
—♦♦♦—

RESIDENT LICENTIATES.

THOMAS J. MURDOCK, *on the Abbot Foundation.*
JOHN B. WARREN.
REV. ELIAS CORNELIUS.
LORING D. DEWEY.
—♦♦♦—

SENIOR CLASS.

Names.	Residence.	Graduated.	
Raynolds Bascom	<i>Chester</i>	<i>Williams Coll.</i>	1813
Hiram Bingham	<i>Bennington, Vt.</i>	<i>Middlebury Coll.</i>	1816
Cyrus Byington	<i>Stockbridge</i>		
Rodney C. Dennis	<i>New Ipswich, N. H.</i>	<i>Bowdoin Coll.</i>	1816
Orville Dewey	<i>New York, N. Y.</i>	<i>Williams Coll.</i>	1814
Luther F. Dimmick	<i>Bridgewater, N. Y.</i>	<i>Hamilton Coll.</i>	1816
Louis Dwight	<i>Stockbridge</i>	<i>Yale Coll.</i>	1813
Charles B. Hadduck	<i>Salisbury, N. H.</i>	<i>Dartmouth Coll.</i>	1816
Daniel Hemenway	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i>	1815
Hezekiah Hull	<i>New Haven, Conn.</i>	<i>Yale Coll.</i>	1814
William P. Kendrick	<i>Hollis, N. H.</i>	<i>Harvard Univer.</i>	1816
James Kimball	<i>Fitchburg</i>	<i>Yale Coll.</i>	1816
Jonas King	<i>Hawley</i>	<i>Williams Coll.</i>	1816
Abner Morse	<i>Medway</i>	<i>Brown Univer.</i>	1816
Henry J. Ripley	<i>Boston</i>	<i>Harvard Univer.</i>	1816
Joseph Sawyer	<i>Wendell</i>	<i>Williams Coll.</i>	1813
Worthington Smith	<i>Hadley</i>	<i>Williams Coll.</i>	1816
Asa Thurston	<i>Fitchburg</i>	<i>Yale Coll.</i>	1816
Joseph Torrey	<i>Salem</i>	<i>Dartmouth Coll.</i>	1816
Aaron Warner	<i>Northampton</i>	<i>Williams Coll.</i>	1815
John Wheeler	<i>Orford, N. H.</i>	<i>Dartmouth Coll.</i>	1816
David Wilson	<i>Hebron, N. Y.</i>	<i>Middlebury Coll.</i>	1816

MIDDLE CLASS.

Names.	Residence.	Graduated.
Horace Belknap	<i>East-Windsor, Conn.</i>	<i>Middlebury Coll.</i> 1816
Jonathan Bigelow	<i>Boylston</i>	<i>Brown Univer.</i> 1817
Isaac Bird	<i>Salisbury, Conn.</i>	<i>Yale Coll.</i> 1816
Elderkin J. Boardman	<i>Norwich, Vt.</i>	<i>Dartmouth Coll.</i> 1815
John Boardman	<i>Newburyport</i>	<i>Dartmouth Coll.</i> 1817
Joseph Brown	<i>Ashby</i>	<i>Middlebury Coll.</i> 1817
Willard Child	<i>Woodstock, Conn.</i>	<i>Yale Coll.</i> 1817
Dorus Clark	<i>West-Hampton</i>	<i>Williams Coll.</i> 1817
Dana Claves	<i>Bridport, Vt.</i>	<i>Middlebury Coll.</i> 1815
Jonas Coburn	<i>Dracut</i>	<i>Middlebury Coll.</i> 1817
Asa Cummings	<i>Albany, Me.</i>	<i>Harvard Univer.</i> 1817
Ralph Cushman	<i>Goshen</i>	<i>Williams Coll.</i> *
Elijah Demond	<i>Barre</i>	<i>Dartmouth Coll.</i> 1816
John Dunclee	<i>Greenfield, N. H.</i>	<i>Dartmouth Coll.</i> 1817
William Goodell	<i>Templeton</i>	<i>Dartmouth Coll.</i> 1817
Daniel Gould	<i>New Ipswich, N. H.</i>	<i>Harvard Univer.</i> *
Luther Hamilton	<i>Conway</i>	<i>Williams Coll.</i> 1817
Loammi I. Hoadly	<i>Branford, Conn.</i>	<i>Yale Coll.</i> 1817
Edward Hollister	<i>Salisbury, Conn.</i>	<i>Middlebury Coll.</i> 1816
Henry Jackson	<i>Providence, R. I.</i>	<i>Brown Univer.</i> 1817
Eleazer Lathrop	<i>Homer, N. Y.</i>	<i>Hamilton Coll.</i> 1817
Peter Lockwood	<i>Bridgeport, Conn.</i>	<i>Yale Coll.</i> 1817
Jacob N. Loomis	<i>Charlotte, Vt.</i>	<i>Middlebury Coll.</i> 1817
Sidney E. Morse	<i>Charlestown</i>	<i>Yale Coll.</i> 1811
Phillips Payson	<i>Rindge, N. H.</i>	
Baxter Perry	<i>Worcester</i>	<i>Harvard Univer.</i> 1817
Jacob Scales	<i>North-Yarmouth, Me.</i>	<i>Dartmouth Coll.</i> 1817
Adiel Sherwood	<i>Sandy-Hill, N. Y.</i>	<i>Union Coll.</i> 1817
Thomas M. Smith	<i>Stamford, Conn.</i>	<i>Yale Coll.</i> 1816
Charles B. Storrs	<i>Longmeadow</i>	<i>Princeton Coll.</i> *
Daniel Temple	<i>Reading</i>	<i>Dartmouth Coll.</i> 1817
Elipha White	<i>Randolph</i>	<i>Brown Univer.</i> 1817
Lyman Whitney	<i>Marlborough, Vt.</i>	<i>Middlebury Coll.</i> 1817
William Williams	<i>Wethersfield, Conn.</i>	<i>Yale Coll.</i> 1816
Alva Woods	<i>Addison, Vt.</i>	<i>Harvard Univer.</i> 1817
Ezra Youngs	<i>Southold, N. Y.</i>	<i>Princeton Coll.</i> 1815



JUNIOR CLASS.

Names.	Residence.	Graduated.
Selah R. Arms		<i>Williams Coll.</i> 1818
Benson C. Baldwin	<i>Granville</i>	<i>Middlebury Coll.</i> 1816
Joseph Bennett	<i>Framingham</i>	<i>Harvard Univer.</i> 1818
Silas Blaisdell	<i>Hanover, N. H.</i>	<i>Dartmouth Coll.</i> 1817
Ira H. T. Blanchard	<i>Weymouth</i>	<i>Harvard Univer.</i> 1817
Joseph H. Breck	<i>Northampton</i>	<i>Yale Coll.</i> 1818
Abel Caldwell	<i>Londonderry, N. H.</i>	<i>Dartmouth Coll.</i> 1817
Alfred Chester	<i>Hartford, Conn.</i>	<i>Yale Coll.</i> 1818
Jonathan Clement	<i>Danville, Vt.</i>	<i>Middlebury Coll.</i> 1818
Nehemiah B. Cook	<i>Westhampton, N. Y.</i>	

Chauncey Eddy	Vernon, Ohio	Williams Coll.	*
Justus W. French	Hardwick, Vt.	Middlebury Coll.	1817
Elias Fiske	Upton	Brown Univer.	1818
William Graham	Cincinnati, Ohio	Jefferson Coll.	1816
Samuel Griswold	Lyme, Conn.	Yale Coll.	1818
James Howe	Jaffrey, N. H.	Dartmouth Coll.	1817
Hinman B. Hoyt	Wilkesbarre, Pa.	Princeton Coll.	1818
Benjamin Huntoon	Salisbury, N. H.	Dartmouth Coll.	1817
Thomas Jameson	Dunbarton, N. H.	Dartmouth Coll.	1818
David Kimball	Concord, N. H.	Yale Coll.	1818
Asa Mead	Meredith, N. H.	Dartmouth Coll.	1818
William Mitchell	Saybrook, Conn.	Yale Coll.	1818
Samuel Moseley	Montpelier, Vt.	Middlebury Coll.	1818
Benjamin F. Nealy	Montpelier, Vt.	Yale Coll.	
Francis Norwood	Gloucester	Dartmouth Coll.	1818
David Page	Hebron, N. H.	Dartmouth Coll.	1817
George E. Pierce	Southbury, Conn.	Yale Coll.	1816
C. Du. M. Pigeon	Newton	Harvard Univer.	1818
Ebenezer Poor	Danvers	Dartmouth Coll.	1818
Urias Powers	Croydon, N. H.	Dartmouth Coll.	1818
David C. Proctor	Henniker, N. H.	Dartmouth Coll.	1818
Thomas L. Shipman	Norwich, Conn.	Yale Coll.	1818
Jonathan Silliman	Saybrook, Conn.	Yale Coll.	1817
Horace Smith	Hadley	Yale Coll.	1818
Marcus Smith	Otisco, N. Y.	Middlebury Coll.	1818
Noah Smith	Hanover, N. H.	Dartmouth Coll.	1818
Samuel Spring	Newburyport	Yale Coll.	†
James Swan	Methuen	Harvard Univer.	1818
Stephen Taylor	West Stockbridge	Williams Coll.	1816
Charles Walker	Stratford, Vt.		
John Whiton	Stockbridge	Williams Coll.	1818

* Resided at College two years.

† Resided at College three years.

Senior Class 22

Middle Class 36

Junior Class 41

Resident Licentiates. 4

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Total 103

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RULING ELDERS IN THE EARLY NEW-ENGLAND CHURCHES.

It is a familiar fact of our New-England history, that many of the early churches planted upon these shores had their ruling elders, so called, who were, for a time, held in great respect. The office, however, soon ceased to exist in most of the churches, though it lingered on in a few until comparatively recent times. It is now entirely unknown in the Congregational churches of this country. The office did not, of course, originate on this side the water. It was brought hither from the Old World, being a part of that general system of church government which Calvin had devised, and which was in practice usually among the Reformed churches of the continent, and the Presbyterian churches of England and Scotland.

The office was made as honorable here, at the first, as it could possibly be in a Congregational church, from the fact that it was represented in the person of the worthy Elder William Brewster, of Plymouth. Certainly no church ever had a man better fitted to give dignity to the office or gain respect for it than he. With his quiet firmness, his calm judgment, his humble and self-sacrificing spirit, whatever place he held would have been in honor by reason of the high and honorable qualities of the man who filled it. Human history affords but few better specimens of genuine manhood than that which was illustrated in the long life of William Brewster. There is no stain upon his character.

Mr. Brewster was chosen ruling elder some three years before he left the Old World. He was chosen in accordance with the ideas that prevailed in the first separatist churches that were formed in England, and which were copied from other Reformed churches. Dr. Sprague, in his learned work, entitled "*Annals of the American Pulpit*," gives the substance of Mr. John Robinson's views on the proper constitution of a Christian church, which, so far as pertains to this point, are as follows: "That any competent number of believers have a right to form themselves into a distinct church. . . . That being thus incorporated they have a right to choose their own

officers; that these officers are pastors or teaching elders, ruling elders, and deacons."

At the same time, it shows the fixed and conservative ideas even of what we might call the radicalism of that age, that Mr. Brewster, having been once chosen ruling elder, must remain in that exact office for life. No man had been more truly the nursing father of the Scrooby church, before its removal to Leyden, than he. He had spent his large property for it. He had suffered imprisonment for it. He had been steadfastly with it in all its toils and trials; and here he was, alone on these wild shores, with a part of the church, and three thousand miles of stormy ocean rolling between it and the other part. He was an educated man,—had enjoyed the culture of the university, and was no mean scholar. At Plymouth he was really the teaching and pastoral elder both. He fed the flock with knowledge and understanding. Under these circumstances, Mr. Brewster writes to Mr. Robinson to inquire whether it would be proper for him to administer the ordinances to this church in the wilderness; and Mr. Robinson writes back, his letter bearing date December 20th, 1623, just three years to a day after the landing at Plymouth, saying: "Touching the question propounded by you, I judge it not lawful for you, being a ruling elder, as (Rom. xii. 7, 8, and 1 Tim. v. 17) opposed to the elders that teach and exhort and labor in the word and doctrine, to which the sacraments are annexed, to administer them, nor convenient if it were lawful."

This answer of Mr. Robinson reveals plainly the tendency in the thinking of those times. The word "rule," as it occurs in those passages of the New Testament which he quoted, and in others, had to the men of that day a meaning which was excessive and which it did not honestly bear. It is better expressed by such words as *lead, guide, direct*, than by the word *rule*, especially with this strong governmental meaning put upon it.

But the Congregational system in its revived form was then new, and even Mr. Robinson, who had thought and written so much upon it, and in general so wisely and judiciously, did not see its capacities. He did not think to tell Mr. Brewster,

"Take that question which you have asked me back to the church itself for an answer; for in that church lie the powers, according to our theory, by which you can at once be transformed into a teaching or a pastoral elder, or both, and then you will have the full right, so far as man can confer it, to administer the ordinances."

The reason why Mr. Robinson did not say this, was not because the Plymouth people constituted only a minority of the Leyden church, for in their far-off separation he had expressly counselled them to regard themselves as "a whole church." It was not from any jealousy lest another should fill his own place; for on their departure from the Old World, he lamented that some godly minister could not be found to go along with them as their spiritual leader. "Be not loath," he says in his farewell address, "be not loath to take another pastor or teacher, for that flock that hath two shepherds is not endangered, but secured by it."

No, it was simply that Mr. Robinson did not seem to see, in the times and circumstances in which he then stood, the flexibility and capability of the system of church polity which he had done so much to explain and commend. His mind was more swayed by the idea of the unchangeableness of the office of ruling elder, than by the fundamental principles of the Congregational system.

Still, at that time, he was all the while expecting soon to come over with the rest of the church, and be the pastor of the reunited flock. Death, however, interrupted this purpose. And so for nine years, Mr. Brewster, in his capacity of ruling elder, was really the spiritual leader of the people, in word and doctrine; but he must not administer the sacraments because he was ruling elder, and could not be anything else. At the end of nine years, the Plymouth people found a man who could be their pastor, in the person of Rev. Ralph Smythe, though he was far inferior, in character and ability, to Mr. Brewster. And now the sacraments, of which the Plymouth church had been so long deprived, might be again administered.

Mr. Brewster held the office of ruling elder until his death in 1644, at the age of 84, though in his later years he labored with the newly-formed church in Duxbury, and was to that

church the same sort of a ruling elder as he had been to the Plymouth church, viz., to all intents and purposes its pastor.

Gov. Bradford, in his brief life of Brewster, makes us see clearly how noble a man he was, and how fit, in every way, to have been the minister in full. He says: "He lived, by the blessing of God, in health, until very old age; and besides that, he would labor with his hands in the fields as long as he was able. Yet when the church had no other minister, he taught twice every Sabbath, and that both powerfully and profitably, to the great contentment of the hearers, and their comfortable edification. . . . He did more in their behalf in a year than many that have their hundreds a year do in all their lives. . . . He was wise and discreet and well spoken, having a grave, deliberate utterance, of a very cheerful spirit, very sociable and pleasant amongst his friends, of an humble and modest mind, of a peaceable disposition, undervaluing himself and his own abilities, and sometimes overvaluing others; inoffensive and innocent in his life, which gained him the love of those without as well as those within. . . . In teaching he was very stirring, and moving the affections, also very plain and distinct in what he taught, by which he became more profitable to the hearers. He had a singular good gift in prayer, both public and private. . . . He always thought it were better for ministers to pray oftener, and to divide their prayers, than to be long and tedious in the same."

Dr. Dexter, in his able work on Congregationalism, in a note, says: "Elder Brewster was the only ruling elder in the Plymouth Colony (as well as church) during the first twenty-nine years of its existence; Mr. Thomas Cushman, the first chosen by them in this country, having been elected in 1649, — five years after Brewster's death. Elder Cushman served the church until his lamented death in 1691. In 1699, the church filled the vacancy by the election of Dea. Thomas Faunce, who officiated until his death, at the age of 99, in 1746, and was the last who sustained the office in Plymouth."

As other churches were formed in the Plymouth Colony, it does not seem to have been the custom to appoint ruling elders among their officers. Dr. Dexter suggests that doubts about the office had probably arisen in the Leyden church before

coming thither. In the year 1649, when, according to the paragraph above quoted, there had been no person in the old colony holding this office but Mr. Brewster, eleven churches already existed on that ground. Mr. Zachariah Eddy, in his history of the church at Middleborough, one of the ancient churches of the old colony, says, "We have never had any ruling elders in this church."

When life began in the Massachusetts Bay, nine years after the settlement of Plymouth, it begun with much more of strength and fulness of volume. The tide of population and wealth speedily poured in, so that in a very few years, what was going on at Plymouth seemed small and humble as compared with the progress and growth about Salem and Boston. In all directions around the Bay, churches were rapidly springing into existence, and *generally*, though not *universally*, these churches had among their officers the ruling elders, sometimes one, and sometimes two, to each church. A church in the Bay was not fully equipped for work, according to the then prevailing idea, unless it had a pastoral elder, teaching elder, ruling elder (or elders), and deacons.

Our fathers used to make some very nice distinctions as to the range and relations of these several offices. Thomas Hooker, in his "Survey of the Summe of Church Discipline," defining the separate spheres of pastoral elders and teaching elders, makes the aim of the pastor's office to be, "to work on the will and the affections," while the appropriate agency of the teacher is, "to informe the judgment and to help forward the work of illumination in the minde and understanding."

It is an interesting but well-known fact, that in the early years, after the settlements in the Bay began, there were on these shores a very large number of able ministers. They had been obliged to leave their own country for non-conformity. They were men, too, of such mark, such high culture, such commanding ability, and they had suffered so much in the common cause, that it seemed almost a matter of necessity to make places for them in the early churches. This fact, doubtless, had something to do in giving shape to our early church organizations. There were able and learned ministers enough here on the ground, — graduates of the English universities, and some

of them great lights in those universities, — so that each church might have a teaching and pastoral elder, and yet the supply would not be exhausted. This was true, however, only for a very few years. Many of these men were in middle life, or past it, when they came hither, and they soon began to drop away by death, and the supply of ministers had to come from the newly-formed school of the prophets at Cambridge.

In the year 1696, when Mr. Cotton Mather, in his *Magnalia*, gives us a list of the New-England churches in the four colonies with their ministers, we find 131 churches, with 121 ministers, — five churches only having the double pastorate, and fourteen without any. Of the 121 ministers, 108 were graduates of Harvard college. Already the old order of things had passed away, and a condition had been reached not contemplated in the beginning.

But at the first, a church in the Bay, to be fully manned, must have the pastoral and teaching elders, and the ruling elder or elders, besides the deacons. At the time when the Cambridge Platform was constructed (this work was begun in 1646 and finished in 1648), these ideas held full supremacy, and in that document the ruling elder had a prominent place assigned him. Dr. Dexter, in his work, from which we have before quoted, embodies the substance of the platform on this point, as follows: "The function of the ruling elder, according to the original conception of the office, was tenfold, namely, (1) to take the initiative in the admission and dismissal of members; (2) to moderate the meetings of the church; (3) to prepare all matters of business for the action of the brotherhood; (4) to exercise a general oversight over the private conduct of the members of the church with a view to see that none walk disorderly; (5) to settle all offences between brethren privately if possible; otherwise (6) to bring offenders to the judgment of the church and execute its censures; (7) to call the church together and dismiss it with the benediction; (8) to ordain those persons whom the membership may choose to office; (9) to visit the sick; (10) to teach in the absence of the pastor and teacher."

This gives us the general outlines of his duties. Though he is called a ruling elder, the platform tells us that he is not

so called "to exclude the pastors and teachers from ruling, because ruling and governing is common to these with the other; whereas, attending to teach and preach the word is peculiar unto the former."

The same essential ideas were current in Connecticut at that time. Trumbull, in the thirteenth chapter of his History of Connecticut, says: "It was the opinion of the principal divines who first settled New England and Connecticut, that in every church completely organized, there was a pastor, teacher, ruling elder, and deacons, etc. The business of the ruling elder was to assist the pastor in the government of the church. He was particularly set apart to watch over all its members, to prepare and bring forward all cases of discipline, to visit and pray with the sick; and in the absence of the pastor and teacher, to pray with the Congregation and to expound the Scriptures. The ruling elders were ordained with no less solemnity than the pastors and teachers."

The ruling elder was really the man of general affairs,—a kind of business representative of the church on all occasions. Our fathers held very strongly to the idea of the full round totality of an individual church. It was a little kingdom by itself, which was sufficient unto itself, so far as any earthly power was concerned. We hold the same now, but we do not hold it in the same extreme way that they did. We make more of the communion and intercourse of churches. They went beyond us in their conceptions of the independency, individuality, and isolation almost, of the local church. They having just come out of that ecclesiastical corporation of England, where all the local churches are only parts of one great whole, swung completely over to the opposite extreme, and made *everything*, so to speak, of the local church. Some of their ideas and customs seem very curious to us now. When a minister exchanged with a brother minister of another congregation, lest the new-comer should seem an intruder, treading on ground where he had no right to be, after the devotional services were through and before the sermon, it was made the duty of the ruling elder, speaking for his church, to rise and say, "If this present brother" (pointing back, as we may suppose, to the pulpit) "hath any word of exhortation for the

people, in the name of God, let him say on." In this way the minister had the right conferred, for the time being, to preach to a congregation not his own. And so, likewise, it was a matter for much grave discussion in those days whether a regularly-ordained preacher in good standing had the right to administer the ordinances in any other church than his own, even if some neighboring church should ask him to do so.

Each church was a little kingdom of its own. And we may well call it a kingdom, for inside of it there were the rulers and the ruled. The elders were really the governors. The platform says, that in one respect, the church "*resembles*" a democracy; but according to the ideas of those times, it was in the Massachusetts Bay nothing more than a resemblance. Still there was no fixed uniformity as to officers, even among the churches of the Bay. Lechford, in his "*Plaine Dealing*," written in 1641, says: "Some churches have no ruling elders, some but one, some but one teaching elder; some have two ruling and two teaching elders; some one, some two or three deacons; some hold that one minister is enough for a small number of people. No church there hath a deaconesse so far as I know."

Of course, many of the churches formed on these shores were, at the outset, very small. When the church was formed at Cambridge (then Newtown), and Mr. Shepard was to be ordained, the elder desired to know of the churches assembled, what number was needful to make a church. Then, to use the language of the old narrative, "Some of the ancient ministers conferring shortly together, gave answer that the Scriptures did not set down any certain rule for the number. Three (they thought) were too few, because, by Matt. 18th, an appeal was allowed from three; but that seven might be a fit number." I do not mean that the church at Cambridge was so small as this; but some of the churches must have been small at first, by the necessities of the case.

There was, from the first, a different feeling as to brotherly equality among the churches of the old colony and those founded in the Bay. Here there was more pomp and state, more subordination of the membership to the rule of the elders. They called the churches, here as there, Congrega-

tional ; but there was but little of true Congregational liberty in them at the outset. The platform expressly says : "The Holy Ghost frequently, yea always, where it mentioneth church rule, and church government, ascribeth it to elders ; whereas ; the work and duty of the people is expressed in the phrase of obeying these elders, and submitting themselves unto them in the Lord. So as it is manifest that an organic or complete church is a body politic, consisting of some that are governors, and some that are governed in the Lord."

As a simple matter of fact, in the early churches of the Massachusetts Bay, this board of elders, the teaching, the pastoral, and the ruling elder, had things very much in their own way, and the lay members had the pleasure of submitting themselves to the rule that was over them, without any voice, practically, in the matter.

But this order of things began soon to be broken by the very drift of the times. After a few years had passed by, and the churches were multiplied, and the first ministers were dying off, there were hardly ministers enough to give one to each church, and somehow the ruling elder did not fit so well with one minister as he did with two. There was a kind of dignity in the old arrangement, when the three constituted a board of government, and where the two others could control the ruling elder in what he might desire to do contrary to their wishes. But when the minister stood alone with a ruling elder on his hands, he found him in the way, and rather an uncomfortable helper. There was friction. Then the office began to lose its old honor. It was never a salaried office, but stood firm in the first years on its dignity alone. When respect for the office began to fail, it was an undesirable place. Churches often found difficulties in filling it properly. Men were slow to accept it ; and so, in most of the churches, the office ceased within fifty years from the beginning. But in a few of the larger and stronger churches, and especially where the double pastorate prevailed, the custom of having a ruling elder lingered on, and was not, as we have said, entirely unknown until the present century.

But long after this decline was going on, spasmodic but ineffectual efforts were made from time to time to bring back

the old order of things, — the double pastorate and the ruling eldership. This was one of the burdens resting upon the Reforming Synod, as it is called, which met in Boston, in September, 1679, and finished its work in March, 1680. Amid a great variety of subjects considered and acted upon, we find in the result of the synod the following : —

“It is requisite that utmost endeavors should be used in order unto a full supply of officers in the churches, according to Christ’s institution. The defect of these churches on this account is very lamentable, there being in most of the churches only one teaching officer for the burden of the whole congregation to lye upon. The Lord Christ would not have instituted pastors, teachers, ruling elders (nor the apostles ordained elders in every church, Acts 14, 23 ; Titus 1, 5), if he had not seen that there was need of them for the good of his people ; and therefore, for men to think that they can do well enough without them, is both to break the second commandment, and to reflect upon the wisdom of Christ, as if he did appoint unnecessary officers in his church.” This advice and counsel seems, however, to have passed, for the most part, unheeded. In fact, there was a drift of the times that was mightier than mere words, come they from what quarter they might. There were not men enough to be had to fill out the idea of the double pastorate in the churches generally, and it is doubtful whether there would have been found the ability or disposition in the churches to sustain them, if the men could have been supplied. And as we have already intimated, without the double pastorate, the office of ruling elder did not flourish in Congregational churches.

About fifty years after the reforming synod had met, say from 1725 and onward for a few years, there seems to have been another earnest effort, in certain quarters, to restore the office of ruling elder. In an article upon this general subject in the thirteenth volume of the “*American Quarterly Register*,” by Rev. Samuel Sewall, formerly of Burlington, Mass., many interesting facts have been culled out and brought together. He says : “Proposals were made in 1727, but without success, to revive the office of ruling elders in the Old South Church, Boston.” “A like attempt was made shortly after in the New Brick

Church, now Second Church, Boston. In 1735, after much debate, it was determined to have two ruling elders in the church; an office which had become almost obsolete, and which, after this attempt to revive it, sunk forever."

About this same period, a curious piece of history was developed in this connection, in the towns of Framingham and Hopkinton. It appears from various sources of information, to which we need not refer particularly, that in the year 1726, a Captain Edward Goddard removed from Boston to Framingham and connected himself with the church there. He had been a member of the old church in Boston, and he carried up to his new place of residence a large stock of this newly-awakened zeal, in behalf of ruling elders. He thought the machinery of a church was totally incomplete without them. He began to agitate this question in his new place of residence. The Rev. John Swift was at that time pastor of the church in Framingham, and he had no sympathy with Mr. Goddard's views, thinking himself entirely adequate to manage the affairs of his church without the help of a ruling elder. But Mr. Goddard was not to be silenced, and so kept the debate going on until he had drawn off a little knot of disaffected members, who asked dismissal and recommendation to the neighboring church in Hopkinton, of which Rev. Samuel Barrett was then pastor. The number asking admission to the church in Hopkinton at first, was six. This was in 1733. As a collateral fact, it is to be noticed that the church in Hopkinton had chosen and ordained two ruling elders the year before, in 1732. It would seem that Mr. Goddard had agitated the subject there also, and had been successful, though this change at Hopkinton may have come about through other agencies. So matters went on until, in 1733, five members more came with letters from the church in Framingham, and wished "to be gathered," to use the language of that time, with the Hopkinton church. Upon this, the Hopkinton people made a pause, doubting whether they were doing right in taking in so many disaffected members from another town and from a sister church. Upon this question a famous council was convened, which, after two days' deliberation, approved of what the Hopkinton church had

done,—the majority of the members of the council evidently being in favor of the new movement for the restoration of ruling elders in the churches. Upon this, the five persons who had just applied, were admitted, and another was immediately added, making six, and soon after six more, or eighteen in all. This created great disturbance in Framingham, and also in Hopkinton, and led to a temporary division in the Framingham church, as there seems to have been others of the same way of thinking, who did not, however, wish to be compelled to attend meeting at Hopkinton, eight miles away, and over rough, hilly roads. But the unkindest cut of all was, when Rev. Mr. Swift's negro servant, Nero, had his conscientious scruples stirred about this business of the ruling elders, and he came to Mr. Swift, and wanted, as the only proper thing to be done in the circumstances, to be dismissed and recommended to the church in Hopkinton. But this newly-kindled zeal soon passed by, and the subject of ruling elders slept again, never, so far as we are aware, to be revived. Here and there long afterwards, in some of the churches, might have been found a solitary ruling elder. In the North Church, at Salem, according to Mr. Sewall, Hon. Jacob Ashton was chosen ruling elder as late as the year 1826.

The place assigned to the ruling elders in the churches was an elevated seat between the deacon's seat and the pulpit, so as to make an ascending grade from the pews to the pulpit. Compared with modern simplicity, it must have looked quite imposing in one of the ancient meeting-houses, to see this official array in front of the congregation: the deacons' pew, with one, two, or more occupying it; the ruling elder above, generally in his solitary glory; and then, above all, the teaching elder and the pastoral elder in the high old-fashioned pulpit, with the sounding-board suspended over them.

In the ancient houses of worship, provision was sometimes made for the ruling elder in this arrangement of the seats, even where no ruling elder existed, because the people did not know what might happen. In the old meeting-house of South Reading (now Wakefield), built in 1754, there was the elder's seat, and there it remained for more than eighty years, though it was never occupied by the appropriate officer.

There was quite a diversity of views in different churches, as to the exact powers, prerogatives, and honors belonging to the ruling elders. Some held that they stood very near the ministers, in their right to teach and instruct the people in word and doctrine. Some would confine them much more strictly to business affairs, making their right to teach nothing, or dependent only upon some dire exigency, when the minister failed. They were not generally addressed with the title of "Rev.", and yet this designation was sometimes used. When Mr. Solomon Stoddard, a native of Boston, was called to the church in Northampton in the year 1672, he sent his letter of acceptance to the ruling elder, as was usual, but designated him as "Rev. John Strong."

Thomas Lechford, in his "Plaine Dealing," gives us some graphic pictures of the modes and methods of worship, in the early years after the settlement of Boston.

"The publique worship is in as fair a meeting-house as they can provide, wherein in most places they have been at great charges. Every Sabbath, or Lord's day, they come together at Boston, by wringing of a bell, about nine of the clock or before. The pastor begins with solemn prayer, continuing about a quarter of an hour. The teacher then readeth and expoundeth a chapter, then a psalm is sung, whichever one of the ruling elders dictates. After that the pastor preacheth a sermon, and sometimes *extempore* exhorts. Then the teacher concludes with prayer and a blessing. . . . About two in the afternoon they repair to the meeting-house againe, and then the pastor begins as before noon, and a psalm being sung the teacher makes a sermon. He was wont, when I came first, to reade and expound a chapter also before his sermon in the afternoone. After and before his sermon he prayeth."

This testimony has reference to the period at or before 1641, when the Boston churches were but a few years old. It seems to be implied, in the above extract, that the ministers preached from notes or manuscripts, though they might exhort *extempore* at the end. But this evidently had not been the universal or even general practice, on these shores, at the first, if we may believe the testimony of Cotton Mather in his *Magnalia*.

In his life of Mr. John Warham, who came with his church

to Dorchester in 1630, and removed with it to Windsor, Connecticut, in 1635, Mather tells us :—

"I suppose the first preacher that ever preached with notes in our New England was the Rev. Warham, who, though he were sometimes faulted for it by some judicious men who had never heard him, yet when once they came to hear him, they could not but admire the notable energy of his ministry."

It may be that Mr. Warham's example had been followed, and so in 1640 and 1641, Thomas Lechford heard the ministers preaching from notes.

But to give one or two items more from Mr. Lechford. "Once a month," he tells us, "is a sacrament of the Lord's Supper, whereof notice is given usually a fortnight before. . . . Any one, though not of the church, may, in Boston, come in and see the sacrament administered, if he will. But none of any church may receive the sacrament there without leave of the congregation, for which purpose he comes to one of the ruling elders, who propounds his name to the congregation, before they goe to the sacrament."

In the Presbyterian churches of this country and of the Old World, ruling elders still hold an important place, as they always have. But, practically, these elders in Presbyterian churches are not the same kind of official persons they were in the early Congregational churches. There are usually several of them, constituting a kind of standing board, or committee, who, with the pastor, transact a large proportion of the business of the church, which is by preference intrusted to them by the church, certain questions, however, being always kept in reserve, and coming before the whole church. This is the system of Presbyterianism itself, and this feature of it gives the name to it.

But the fundamental idea of a Congregational church, making it to be so named, is, that it is a little democracy, and that all its business affairs are to be transacted in open meeting. Consequently, the ruling elders of our early churches were a logical inconsistency, and, so long as they lasted, the churches were not, in any true sense, Congregational; and so these ruling elders were soon sloughed off by the inherent powers and tendencies of the system.

Our Cambridge Platform was constructed just when all these early ideas about ruling elders were current and popular, and in some of its features it is utterly uncongregational, besides being inconsistent with itself. Take, for example, the eleventh section of chapter eighteen of the Platform, which is as follows :—

“From the premises, namely, that the ordinary power of government belongeth only to the elders, power of privilege remaineth with the brotherhood (as power of judgment in matters of censure, and power of liberty in matters of liberty), it followeth, that in an organic church and right administration, all church acts proceed after the manner of a mixed administration, so as no church act can be consummated or perfected without the consent of both.”

When our fathers constructed that article, and talked about “the power of privilege remaining with the brotherhood,” and “the power of liberty in matters of liberty,” it may well be doubted whether they understood exactly what they meant. The language is not only cloudy, but it is inconsistent with what is said in other parts of the Platform. For, in another chapter, where they are endeavoring to bring out the full round whole of an individual church, they give to that church ample power to depose and set aside its pastors. But how has this individual church power to depose its pastors, when these pastors themselves, according to the Platform, constitute an upper house, with a veto power on all the acts of the lower, and no church act can be consummated without the consent of both parties? Everything comes at once to a dead-lock; and this is true, not only theoretically, but actually, in many church contentions that have arisen during our New-England history. It is not thirty years ago, in one of our churches, that a pastor, in a state of antagonism with his congregation, threw himself back upon these reserved powers of the Cambridge Platform, and said virtually to his people, “You can do nothing whatever, for I am the other party, and no church act can be consummated without the consent of both, and I say, Nay.” That is probably the last time that the Cambridge Platform has been or ever will be evoked in like manner. In all those features of it, by which this high power is given to the elders, it is to-day

a dead letter, and no longer a practical guide. In many of its articles it utters the voice of clear and enduring wisdom, but is marred throughout by this idea of giving power to the eldership.

Ruling elders may fill their place naturally and efficiently in a Presbyterian church, because they are in harmony with the fundamental ideas of the system. Whether the system is better or worse than ours, is a point we do not propose now to discuss. But it is quite clear that ruling elders were never at home in the Congregational system, and the process of eliminating them from our early churches was an entirely natural and logical one. We never could have had a real Congregational polity while they were allowed to retain their places and fulfil the functions early assigned to them.

I. N. TARBOX.

Boston.

"Now followeth that which was matter of great sadness and mourning unto this church. About the 16th of April, in this year [1644], died their reverend Elder, our dear and loving friend, Mr. WILLIAM BREWSTER; a man that had done and suffered much for the Lord Jesus and the gospel's sake, and had borne his part in weal and wo with this poor persecuted church about thirty-six years in England, Holland, and in this wilderness. . . . He had this blessing added by the Lord to all the rest, to die in his bed in peace, amongst the midst of his friends, who mourned and wept over him, and ministered what help and comfort they could unto him, and he again comforted them whilst he could. His sickness was not long. Until the last day thereof he did not wholly keep his bed. His speech continued until somewhat more than half a day before his death, and then failed him; and about nine or ten of the clock that evening he died, without any pang at all." — *Extract from Gov. Bradford's "Memoir of Elder William Brewster."*

ONE AND ONE ARE TWO ;

OR, THE METHOD OF SCIENCE WITH AN APPLICATION TO
RELIGION.

ONE and one are two. Old as the human intellect, ancient as thought, this truth is simply a truth, and ever will be. Men may deny and denounce it ; by argument they may attempt to disprove it ; still it remains a truth, and ever must be so. Influenced by some strange motive, objectors may declare it false, and say, place a figure one on another one, and they do not make a two ; or spell them together with two o's, two n's, and two e's, they do not spell two ; or speak one and one with any manner of utterance, and they do not sound two ; hence, by figures, letters, and sounds, by eyes, ears, and tongue, it is proved, one and one are *not* two ; and yet they are.

Clear as thought and ancient as the universe, age does not change the truth ; time does not tarnish it ; use and repetition do not weaken it ; denial, ridicule, and argument do not destroy it. One and one are two ; instructors teach it to their scholars ; children learn it from books ; the child comprehending it, wakes up to new life, to strengthening intellect, and to rational joy, for it has grasped a truth. Now, with this truth the thinking one is prepared to advance to other truths, gradually and surely progressing from one to another, in proper order, through the whole system of mathematics ; and then with mathematics applied, to go out over other various systems of truth, through the whole universe of God. There is a method in truth, for the truthful mind ; it is from truth to truth on to other truths without limit.

And this is the *method of science*, the scientific method. It is to apprehend some truth or truths, and then, from the apprehended truth, and with it, to advance to the apprehension of other truths, steadily progressing in the comprehension of more and more of truth forever.

To every single truth there are opposed infinite errors ; as one and one are three, are four, are five ; and thus to infinity ; all are errors ; but science has nothing to do with them. To stop and even deny each in detail, would take a whole

eternity of time without the gaining of one single useful idea. Science has nothing to do with errors. Its whole province is simply to obtain and present truth after truth, in the light of which, and of each one, a whole infinity of errors die of themselves.

Error, like darkness, is nothing ; the mere absence of something ; and science is to deal with this something. Darkness is not an entity to be dealt with, used as an instrument of good, or personally destroyed as injurious. A direct attack upon it as an evil is utterly futile. In densest night, no striking, blowing, scolding, or arguing, can in the least destroy the darkness. But let in rays of light, and, quicker than eye can wink, the darkness disappears. So, when truth is received into the mind, error disappears at once ; and in no other manner than by letting in truth can error be destroyed.

With truth pure science deals and with truth alone, enlightening the whole intellect, but never desiring to notice error.

Even in that indirect manner of reasoning called *reductio ad absurdum*, though the method of demonstration differs from the common manner, yet there is, in it, no exception to the one method of science ; for the argument proceeds from admitted truth to truths to be admitted, the whole object sought and attained being truth, and truth alone.

The *history* of science may narrate errors destroyed in the progress of knowledge ; but science itself never stops for them, more than the great centres of light in the heavens stop revolving through the regions of space because of darkness. The course of science is onward from truth to truth ; simply right onward without reference to error, and without limit, forever.

In thus following the simple method of science, astronomers have weighed the worlds in scales and fathomed immensity of space ; for this method is the same whether applied to the axiomatic truths of numbers, or the inductive truths of nature. The intellectual certainty felt in view of the truths apprehended may vary much in degrees, but the method of their apprehension, the scientific method, from truth to truth, is identically the same with respect to all. By following this method, geologists have searched the records of the past

through immense periods of time, noting the birds that flew in the old air ; the animals that roamed over the old world ; the plants that grew in the old earth ; with old oceans, old continents, old rivers, old storms, and old earthquakes, through myriads of years of the world's early history. Chemists have scanned the infinitesimals of matter, compared their bulk, measured their relative weights, and determined their various affinities. Comparative anatomists have systematized the bones of animals in all their varying features, till from a single one, and that a fragment, they declare the general character, size, form, diet, and habits of the creature from which it came. The skilled naturalist catches a single ray of light which has sped its rapid course through space, two hundred thousand miles a second, for scores of years of time, and reads the telegram it brings of the matter of the luminous world, solid, liquid, or gaseous at the moment it left, far, far, far away in the vast regions of space.

Error has nothing to do with all this ; 't is useless, worthless, nothing ; and the intellect that stops to grasp it, may grasp forever and never catch a mote. Truth is that which the intellect demands ; for which it hungers ; with which it deals ; on which it lives and grows ; and it is in the successive apprehensions of truth after truth in the love of it and of it alone, that the rational mind advances in knowledge, steadily reaching outward in its comprehension into space as boundless as the universe, and forward progressively in time as limitless as eternity.

Such is the method of science. In utter disregard of error, it deals only with truth. Beginning with simples, it advances to other simples, to compounds, and complex, yet always seeking only for truth. First finding that one and one are two, ignoring all error, it has the way clear to find that one and two are three ; then that, while one and three are four, two and two are also four ; and hence, as these two sums are equal, the original quantities are also equal. But now the field of knowledge widens at every step, enlarging, and increasingly enriched, with more and more of truth onward over the whole system of numbers.

This is only one example, but the method holds exactly the

same in mixed mathematics, in all the pure sciences, in philosophy and art, and in every department of intellectual investigation.

According to this method, the intelligent man, observing two facts in nature,—first, the apparent rising of a ship's mast as it approaches the shore, and, again, the circular shape of the earth's shadow in the moon's eclipse,—concludes with confidence the earth is round. Combining these truths with others, he rationally concludes the earth revolves upon its axis. Then again, with these and other truths, rising in his investigation to other worlds, to moon and sun and stars, and all the vast systems of worlds in the regions of space, he rationally infers each to be a sphere, revolving on its axis, moving in its orbit, influencing and being influenced by all the rest, while all unite in action as one vast, harmonious whole, arranged and controlled according to a most wonderful, mysterious, inexplicable law of gravitation.

Observing this same method, true science stops not with the abstract principles of numbers, or the concrete truths of nature; but, rising to still nobler investigations, and discovering in all arrangements of matter, in the smallest particles, and in all their various unions, in inert masses, in vegetable organizations, in animal structures, and in all their vast arrangements through the universe, out as far as human search can reach,—discovering in all exhibitions of adaptation, design, intelligence, genius, power, corresponding to exhibitions of mind in man, only immensely superior,—true science grasps, as a rational deduction, the great and glorious truth, *There is an intelligent, rational, personal Maker of the universe; there is a God* so immensely superior to man as properly to be called *infinite in knowledge, wisdom, and power.*

This deduction is directly in harmony with the method of science, and the honest intellect relies upon it as truth, with equally positive confidence as upon the great, clear deductions of astronomy.

But more than this; for such truth involves at once rational possibilities so vast and so all-important in reference to happiness and misery, good and evil, right and wrong, both for the present and for a future, through time how long no human

intellect alone can say, that true science asks, reverently and earnestly, for more information than mere nature alone can give. And now, just here, finding a wonderfully-written volume, purporting to be given by this same infinite Maker, and sustained as such by the evidence of harmony with nature and science and art and history and morals and philosophy and experiment, aided by prophecies and miracles, and all varieties of evidence, both internal and external,—true science takes this volume of revelation called the Bible, as it takes astronomy, and relies on the truth of the only one God and Saviour, Jesus Christ, with a rational confidence and a joyous positiveness of belief compared with which nature alone knows almost nothing.

And this is but observing the true method of science. That method is one and the same in all departments of thought. Ignoring all error, true science receives truth after truth, proceeding from admitted premise to logical conclusions, steadily advancing, by the one same method, through all the fields of knowledge open to human investigation. The very meaning of science is knowing facts as truths in systematic manner, together with their explanations, and with rational deductions as other truths. And the progress of science consists in the increase of this knowing of truths, and of their explanations, and of deductions, reaching outward further and further through the entire great union, as harmony, or a system of truth, ever widening as the universe, endlessly varied as creation, and extending onward in time limitless as existence.

As is the true scientific method, so is the mind of the truly scientific man,—a mind open to receive only truth, hungering for it, searching to attain it, active to acquire it, utterly ignoring error, which in the light of truth disappears from belief. But as a diseased eye in pain may shun the light of day, and seek relief in darkness; so may a man with a mind diseased turn away from the light of truth, and seek relief in constant effort to perceive and point out so-called error. 'Tis most unreasonable, and in conflict with the very method of science. The man of true science, with a healthy mind, will seek only for truth in the one simple, rational method of science. And yet, while the bright rays of truth radiate around him, he may seek to open the dark vaults of error to let in the true

light of science, that, in accordance with the true method, the darkness of the intellect may be dispelled, and all within the mind be bright and joyous.

But now, in the application of the subject, while in this investigation we have found the simple method of science everywhere observed in all the sciences, the arts and philosophies of intelligent men, and holding equally true in religious things; yet, in respect to this last so vastly important branch of human thought, in this we find a wonderful apparent exception. For in the history of the world it is seen that, in the direction of religion, whole classes of thinkers have distinctly rejected this method of science and aimed their efforts at what they have called errors. This province includes the great, all-important subjects of justice, righteousness, divine teachings, and man's spiritual interests through an endless future. Most strange that in the department of thought involving possibilities of greatest joy and greatest misery; of greatest attainments and greatest losses; in respect to truths bearing most forcibly both on man's present welfare and also upon his possible endless future interests, — most strange, that here, in case of things of such immense importance, the efforts of men intellectually should be directed to pointing out only what they call the errors of others!

And this class have dared boastfully to assume to themselves the names rationalists, naturalists, liberalists, as if they alone were liberal, natural, or rational in their investigations. In all the books and papers of this class, in all their lectures and conversations referring to religion, there is not one clear exception to this charge, — they all aim at pointing out what they call errors in others.

In the writings of Rosseau, Voltaire, Hume, Hobbs, Bolingbroke, Tom Paine, Kneeland, and others of this class, the open profession is generally made, that they are to prove that to be false which others assert to be true; *i. e.* they are to present only what they call the errors of others. They are unscientific, not following the scientific method. They are not rational, being in conflict with reason; for the very meaning of reason is, the investigating truths to discover other truths; while they investigate only to discover what they call error. They are

not natural, being in violation of nature, for nature presents truth after truth ; but they present only what they call errors. They are not liberal, for the very meaning of intellectual liberality is, freely, without prejudice, to receive the truth ; but they, not receiving truth, seek only to perceive and present what they call error. Infidels and sceptics are their true names, yet they seek to hide themselves sophistically under words of noble associations that may give them a popular nobleness they otherwise could never attain. They are in reality *Esop's Donkeys hiding themselves in Lions' skins*.

What has just been said is almost equally true of a somewhat higher intellectual class ; as, Strauss, Renan, Colenso, Theodore Parker, Frothingham, and, generally, the whole class who boast they have no creed. A creed is simply a carefully-prepared, concise statement, generally in writing, of the great principles of believed truths. All astronomers have such a creed, which consists of the written statements of the great laws and principles discovered in the progress of their science. In mathematics, the rules of arithmetic, algebra, surveying are the real creed of arithmeticians, algebraists, surveyors, etc. In grammar, chemistry, geology, agriculture, and in every department of systematized truth, there is the creed of that department in written statements of principles of truth received. It is necessary to the progress and almost to the existence of science, that there be a creed. But in religion and theology, in the highest, noblest, most important, and far-reaching of all the sciences, — that here, men of thought and reason should boast that they have no creed and want none, is one of the strangest things in reason. They boast of science, while really playing in this respect the fool.

Truth is never afraid to be written, and when carefully presented in written form, it is perceived more clearly, believed more rationally, and held to more positively. If, in any department of truth, a man claiming knowledge is unwilling to write his creed, he is, in that department, either conscious or ignorance, or else conscious that a rational treatment of truth may prove him in error ; for he is refusing one of the necessities of science, and violating a principle of common-sense.

This damaging charge is applicable, in an important sense,

to the whole Unitarian class of religionists. For while they generally assert that they have no creed, which assertion in writing is properly one article of a creed, they also often assert, as a second article in a creed, that one belief in religion is as good as another, if only lived up to. Yet all men know that truth never varies the least to accommodate an erring belief.

As one and one are just two,—not more, not less, by a million-millionth part of a fraction,—so is it with all truth; and it is vastly better to believe the exact truth than to vary the least from it. The least variance is a falsehood, and falsehood believed cannot be as good as truth believed. Yet as to the highest, most important of all truths,—truths which have reference to the souls of men and reach forward into eternity, and truths which refer to the infinite God,—they dare often assert that one belief, if sincere, is as good, or about as good, as another. In all of science, to believe the exact truth is far better than to believe an error, a falsehood, a lie, however slight that error be; how much more so in religion, in things of infinite importance!

A single error believed must, more or less, modify the whole system of which it is a part; for it is an intuition of reason, that all truths are and must be perfectly harmonious. To incorporate a falsehood into a system requires a modification of all the truths believed in that system. The assertion that one belief in religion, if sincere, is as good as another, is false to fact and science; yet those who make it arrogate to themselves the name of "Liberal Christians." They ought to hide their heads in shame before the onward march of modern science, or else have a creed, presenting clearly the great principles of believed truth the same as in all the sciences.

Let self-styled rationalists and naturalists present a clear system of natural religion, with exact definitions of great principles of truth, the same as in all the natural sciences; principles respecting God, man, virtue, morals, righteousness, retribution, spirit, eternity; then, if their system can stand the tests of reason, and be proved superior in truthfulness and blessedness, they may well take the names they now boastfully assume to themselves. But they have not done it. The Orthodox challenge them to do it, but they dare not attempt it. Such a system all

good men would hail with joy, knowing that, if truthful, it would be so much gain to the world ; but if erroneous, the light of truth would destroy its darkness as day destroys night. Yet no boasting naturalist or rationalist in religion *dares* to do it. The attempt, rationally made, would so show the falsehoods involved in the system, as to repel the presumptuous author, and drive him back to truth.

One other application of the subject may well be made in reference to a great scientific want in this wonderfully progressive age, affecting religion and also the civil relations of men. This want is that of a clear, exact, exhaustive *philosophy of government* ; a philosophy which shall give exact definitions of the true principles which underlie all government, — and this would include those of the divine government, as well as of the human, for they are the same in their underlying principles, varying only in their circumstances. Such a philosophy must present clearly the reasons for the existence of a government, and why it may do numerous things which the individual may not do, as compelling obedience and forcibly taking money called taxes. It must clearly explain and define what is law ; what its objects, and how they are attained ; what is punishment, what its objects, and how attained ; what is crime ; what determines the degrees of crime for which degrees of punishment are inflicted ; what is the influence of the threat of punishment on the minds of the good, and what on the bad ; and what all the other great principles of government, as to which not one man in ten thousand can now give a clear answer.

Daily, among men, are heard expressions of sentiments in conflict with the highest interests of society and of settled government, though counteracted in most of their evil tendencies by the influence of good government, the habit of good general practice, and the force of good common-sense. As to nothing else are commonly expressed more erroneous views than in reference to punishment. One of the most popular preachers and lecturers on the Pacific coast, when in conversation with a friend, had, a number of times, used loosely the word punishment. At length the friend asked him if he would give a clear and scientific definition of punishment. He at-

tempted it, but after full twenty minutes' discussion on the subject, frankly remarked, "Well, I believe I am not in the habit of thinking closely on abstract subjects, and I cannot define the word; I should like to hear you do it." Yet this man was in the habit of descanting largely to crowded audiences on human and divine government, though much more in denunciation of others' views, than in giving his own; and still he could not define punishment! We can almost exclaim, shame on such pretended Liberal Christianity! There is no science in it, no philosophy, and very little of either moral or intellectual honesty. How different the true method of science! Ignoring all error and dealing only with truth, it presents and observes great rules of practice; its mandate is to be correct in facts, be logical in deductions, be rational in classifications, be exact in definitions, and be systematic in arrangement; progressing from truth through the whole field of investigation.

They only prove their minds diseased who, boasting of themselves in religion as rationalists, naturalists, liberalists, yet turn from the light both of nature and revelation, respecting truths of the highest, even of infinite importance, and direct all their efforts to perceiving and pointing out only what they call errors in others. In conflict with the very method of science, adding nothing to truth, grasping in chosen ignorance only at darkness, they yet lay claim to progressive knowledge! Real balking mules in the train of progress, they still boast of drawing the whole load!

Science is knowledge systematized; and of all sciences within the reach of human intelligence, the one the most rationally exact, the most intellectually grand, the most practically important, is the science of religion, referring to the highest welfare of the present, as also to the highest conceivable welfare of the endless future. Here, the man of reason should the most carefully follow the true method of science, and in the unequalled freedom of the Scripture, "*prove* all things," but "*hold fast* that which is good." Let religion be treated as a pure science, so far as treated at all, the same as one treats astronomy; proceeding from truth to truth with no reference to error, advancing in regular order from simple facts, where the "way-faring man though a fool need not err," on, to other facts and

higher truths and greater principles and broader views ; on, to clearer promises and livelier hopes and firmer virtues and more perfect character, by the grace of God through Jesus Christ forever.

Such is the method of science, such in itself as universal in its character, and such in its application to religion. And well it may be affirmed that if any one will duly contemplate the great possibilities of the human soul, and then rationally follow this method in his search after religious truths, proceeding honestly from the facts of nature upward to the God of nature, he will, he must, ultimately come to a clear apprehension of the common Evangelical doctrines as presented in the Bible, and to the reception of that volume as inspired revelation from God, and of the whole plan of salvation through Jesus Christ the only Redeemer of man. This will he do as surely as he who in arithmetic begins with one and one are two, and then proceeds in regular order to other truths, must ultimately come to apprehend the wonderful facts of the integral calculus with those of all the higher mathematics.

And to this end, to the clearest perception of the great truths of real religion, as also to the highest state of civil order, the one intellectual want of the age is an exact, exhaustive philosophy of government. This must come ; the method of science demands it, and in time the man will arise to bring out the work. But to do this will require the combination of the powers of a civil jurist like Kent or Story, with the heart and intellect of a theological Taylor or Bacon. And when such a philosophy shall appear, the clearest intellectual and moral light from mere human reasoning, through the method of science, must, from it, shine out over the world of mind, to dispel from men the darkness of sin and ignorance, guiding them to the full blessed truths of the gospel of peace.

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CONGREGATIONAL NECROLOGY.

SYLVESTER HOVEY succeeded Jacob Abbot as Professor of Mathematics and Natural Philosophy in Amherst College in 1829. He was the son of Mrs. Mary (Storrs) Billings, of Conway, by her first husband, Joseph Hovey, of Mansfield, Conn. He was born in Mansfield, December 10, 1797. On the paternal side he was connected with the Williams family of Connecticut, and on the maternal, with the Storrs family of Massachusetts. Preparing for college with Rev. Mr. Hallock, of Plainfield, Mass., and at the Latin Grammar School in Hartford, Conn., he graduated at Yale College in 1819, distinguished, says a classmate, for his scholarship, and receiving, with the approbation of all, the first appointment of the class.

He engaged at once in theological studies at the seminary in New Haven, which he pursued till 1822, when, having received the appointment of Tutor at Yale, he entered upon the duties of the office, and continued to discharge them for three years. He then took charge of the department of Rhetoric and Oratory for another year, during the absence of Prof. Goodrich in Europe. Diverted from theological pursuits, he was never ordained. In 1826 he was appointed Professor of Mathematics and Natural Philosophy in Williams College, which office he held till his appointment to the charge of the same department in Amherst College in 1829. Before leaving Williams he was invited by the Trustees of the Western Reserve College, O., to consider the question of accepting its Presidency, which he declined; and as he tendered his resignation at Williams, President Griffin and some of the Trustees of that institution with tears assured him that it was their intention that he should remain, and in the end fill the same office there. In 1831 he left the duties of his department in the hands of Prof. Snell, and for the purpose of health and other considerations, made the tour of Europe. He spent a year and a half abroad, passed portions of the time in Italy, Germany, England, and the last half year of it in Paris, where he listened to the courses of lectures on Natural Philosophy and Astronomy, by D. F. J. Arago, in the Royal Observatory of France. In Paris at this time he purchased of the Pixii the most important part of the apparatus in the Philosophical Cabinet, and the books which to-day constitute the chief attraction of the College Library. He returned late in the autumn of 1832, and with the new philosophical apparatus resumed his duties in the college. These he continued till the autumn of 1833, when impaired health compelled him

to suspend his labors and seek its restoration in warmer climes. Nov. 14, 1833, he was married to Miss Jane Chester, of Hartford, Conn., who accompanied her husband two successive winters to the West Indies, and who after their return died at Hartford, Jan. 11, 1840. Prof. Hovey died also at Hartford, May 6, a few months later in the same year, with the consumption. Jane Hovey, their child, died Nov. 16, 1841, and thus a family was blotted from the world.

Prof. Hovey was marked for the symmetry and beauty of his mental development and culture. As a scholar, he was accurate and profound. He was never satisfied unless a subject had been traced to its ultimate analysis. His attainments were varied, but peculiarly extensive in the departments of Natural Philosophy and Mathematical science. His mind was highly enriched and polished by the pursuits of elegant literature, and few men could throw a superior charm over the dry details of a scientific lecture, or fix more closely the attention of youth in a mathematical investigation.

He did not limit himself to a single field of inquiry. He became a student of nature. In his rambles for health, the mountain cliff, the flower in the vale, and the painted shell on the sea-shore, were in turn objects of investigation and study. The beauty and the number of the specimens in his private cabinet of shells, which he collected in the West Indies, and bequeathed to the college, bear ample testimony to the industry and zeal and success with which he devoted himself to such pursuits. Many a specimen in mineralogy and geology from those islands he also added to the college cabinet. He allowed nothing in any of the departments of Natural History to escape his attention.

Nor was his mind exclusively directed to these inquiries. His letters from the West Indies, where he spent two successive winters, principally at St. Croix and Jamaica, show with what accuracy and care he observed the social, civil, and religious condition of those about him, and the progress of events since has shown the correctness of his views and the soundness of his opinions.

The subject of his "Valedictory Address" to his class, "Decision of Character," was happily illustrated by him on that occasion, says a classmate, and as happily exemplified in his subsequent life. He successively occupied responsible positions, and in them all discharged the duties with singular fidelity.

As a man, he secured insensibly, but irresistibly, the love of many, the esteem of all. His bland and winning, but dignified manners, commanded admiration. While a professor at Williams, and after-

wards at Amherst College, he had the sincere affections of the students, and never was there an officer in college to whom was paid a more general deference and respect.

His piety was the loveliness of heaven begun below. Serious, without being severe, the solemnity of his deportment shed a hallowed, but no repulsive influence over his character. While engaged in his preparation for college with the Rev. Mr. Hallock, of Plainfield, he became deeply convicted of sin, felt that he was utterly lost, and for a time was in despair of mercy. A letter from his own hand describes this state of mind, and graphically does it unfold the power of the commandment on his conscience and on his heart. Another letter follows it, in which he recounts to his parents the change that had supervened upon his darkness, the preciousness he found in the Redeemer, and the new life of feeling and action to which he felt he had been waked by the truth and the spirit of God. This thorough acquaintance with himself and the power of truth threw its influence over his whole religious character, and made and left its impression upon all with whom he was in contact.

To be in his society; to listen to the gushings of his burning thoughts in the conference-room; to commune with him in private conversation; to follow him to the throne of grace, where he talked with God; to hear him urge salvation from the pulpit upon the acceptance of dying men in those clearly and powerfully wrought arguments and appeals which he carried to the altar,—would, and did often, as we have occasion to know, convince the most sceptical that he was a man whose heart was not here. He believed, and therefore he spoke, and not without effect. It has been said by some that he seldom smiled; but no one that knew him intimately ever thought him austere. He had a keen sense of the comical, the ludicrous; was social, affectionate, kind, courteous, manly. His countenance was often lighted up with the cheerfulness of his glowing soul, and those around him felt that he was a holy and a happy man.

If in Professor Hovey there was less ardor than in some seemingly active Christians, still his religion was characterized by an uncommon depth and strength of principle. This gave him steadiness and uniformity of character, and calmness in all his trials. His afflictions were severe and protracted; yet he was submissive, uncomplaining. He trusted in God, and his confidence was unshaken. To a friend who alluded to the opportunity afforded him in his sickness for self-examination, he said: "I have spent much time of late in surveying the whole field of moral and religious truth, and I have come more firmly than ever to the conclusion, that all rests on a foundation that

can never be moved." I have also examined the grounds of my own personal interest in Christ, the reasons of my own hope in him, and can humbly trust that through his atonement my peace is made with God. *It is on the cross of Christ alone that I rely.* I feel no solicitude as to the result of this sickness, but desire to leave all to the disposal of my God.

The last efforts of his life were made in behalf of the spiritual welfare of some of his absent friends. Among those addressed by letter from his sick chamber, one young man is known to have been brought to repentance by the blessing of God on his kind and faithful admonitions.

When in the West Indies, among those who had resorted thither for the purposes of health and recreation, more than one referred their conversion under God to his calm and effective expositions of the truth, and his tender and touching appeals to the heart and the conscience.

Those who witnessed the serenity of his closing hours, the sweetness of his composure as he lay in the hands of his God, must have felt constrained to desire for themselves the death of the righteous, and that the sun of their own day might go down as calmly and beautifully as his. His example should live. The righteous should be had in everlasting remembrance.

"Admiratio te potius, quam temporalibus laudibus, et, si natura suppeditet, similitudine decoremus."

E. R.

Mrs. ELIZABETH ROGERS (JACKSON) BEACH, wife of Rev. Nathaniel Beach, of Woodstock, Conn., died at Providence, R. I., on the 9th of January, 1870, aged 64 years. She was born in Dorset, Vt., Aug. 4, 1805, and was the daughter of Rev. William Jackson, D. D., and Mrs. Susanna (Cram) Jackson. Though trained under the influence of eminently pious parents, and the subject of deep religious interest, at times in early life she was so distrustful of herself that she made no open profession of her faith in Christ till she was past twenty years of age. She devoted herself to the foreign missionary work, with the expectation of spending her life in the Zulu mission of South Africa, but was prevented by a failure of health. But her consecration to the missionary work in Africa was not without good effect, leading her to feel a special interest in the work of missions at home and abroad through her life.

She was married Oct. 11, 1837, and became the mother of two children, of whom one survives her. The following testimony was given to her bereaved husband by a beloved brother in the ministry,

who had been long and well acquainted with her, and who is a very competent judge of character: "No one gave me more strength in my early manhood than Mrs. Beach. Her talk was strength. Her nice taste and cultivated sentiments — never obtrusive, often a little veiled, adding a charm to them — told on one's æsthetic nature. I can never forget those high-toned talks, by the whole hour, which we used to have together. I was refreshed, strengthened, uplifted by them. I remember the grand impression she made on my mind in those interviews with regard to the foreign missionary cause, and the kingdom of Christ on earth. Dear one," he adds, "she suffered. A vitiated physical system threw a heavy task on the nervous system, in which the brain itself was only too kind to take its part of the burden."

This testimony is true. So far from being obtrusive, she was disposed to put others forward and conceal herself, quietly and wisely to *plan* for others to *execute*.

A Christian friend in Woodstock, who often met her in the female prayer-meeting, was deeply impressed with her humility. Her standard of piety was so high as not to be easily reached.

It was derived from the word of God, and the bright illustration of that word in the very godly and consistent life of her father, for whom she always cherished a most profound and affectionate veneration. And, though her life closed under a cloud, her friends entertain not the least doubt that to "the Christian's cross of hope her hopeless hand was clinging."

L. H.

Rev. BENJAMIN SAWYER died at Salisbury, Mass., March 26, 1871, aged 88 years, 6 months, 4 days. He was the son of Aaron and Sally (Hodgden) Sawyer. He was born at Boothbay, Me., Sept. 22, 1782. After fitting for college under Rev. Abijah Wines, of Newport, N. H., he entered Dartmouth, and graduated at that institution in 1808. He was ordained to the ministry at Cape Elizabeth, Me., Nov. 22, 1809. His first wife was Miss Mima Wines, to whom he was married Oct. 30, 1810. His pastorate at Cape Elizabeth closed Sept. 15, 1813, and he was subsequently installed, June 19, 1816, at Amesbury, Mass. Jan. 12, 1819, he was married to Mrs. Charlotte Long. There were three children by the first marriage, and six by the second. The Congregational church at Amesbury enjoyed his labors for nineteen years, and he was dismissed from this charge in 1835. After preaching a few months in Lyman, Me., he began his labors with the Congregational church at Rocky Hill, in Salisbury, Mass., November, 1835. This last settlement terminated only with

his life. The subject of this sketch was a man wise in his judgments, open and sincere in his relations to others, even and consistent in his piety. There was a straightforwardness to his life. Rev. Dr. Withington, at his funeral, aptly said that the maxim of his life seemed to be that the shortest distance between two points was a straight line.

As a preacher, our aged brother was clear, forcible, and direct. He felt that he was an ambassador from Heaven; was commissioned in a very high court, and his message concerned the highest interests of his hearers. This conviction fell upon him like a mantle, giving dignity to his manner and weight to his message.

He preached more than six thousand sermons. Such a long life naturally would abound in occasional services like funerals and marriages. He attended eleven hundred funerals, and officiated at twelve hundred and ninety marriages. The latter number, even for so long a ministry, is very large for country parishes; but our brother was an attractive centre to those about to enter into covenant with one another, by reason of his advanced years in the ministry and honored standing in the community. The young people came to him from quarters outside his parish, and felt doubly blessed if his voice spoke the benediction.

He was a very agreeable companion, social and approachable, while his retentive memory enabled him easily to recall the past, and set its events before the mind of any auditor. We have heard him speak of that wise usage of a former generation, the "four days' meeting." On such occasions would be gathered the neighboring ministers, — almost all of them transferred higher now; Milton, that "son of thunder," whose voice would so make sinners quake; Dimmick, with the persuasiveness of his saintly life; Withington, with his clean-cutting analysis and convincing logic.

About 1830, there was a great revival in the old church at Amesbury. A large number of middle-aged people, heads of families, began a new life in Christ.

The place of the last settlement of this minister of God was not far from the Amesbury parish, an interval of not much over a mile lying between the two meeting-houses. The parish about the Rocky Hill church at Salisbury was affected by the establishing of the busy mills beyond, and the population sought new centres. Still, the church services were kept up. The last years of his life, our brother did not preach in the winter season. There was a fitness to all the arrangements of the services. The meeting-house at Rocky Hill is one of those quaint old structures fast disappearing from the land, with its huge square frame, its lofty pulpit and "deacons' seat" below, its

ample box-pews. When the old minister went up into the pulpit, it was only bringing into harmony all the colors in the picture.

He delivered his fiftieth anniversary discourse May 13, 1859.

He preached his last sermon Oct. 30, 1870, from Rev. xxii. 5, — "And there shall be no night there." It pertinently was the utterance of one standing himself so far away among the sunset shadows.

He met his last illness with calm resignation to the will of God. Patiently enduring, spending much of his time in prayer, he quietly awaited the end. The twilight about him deepened a little. The shadows gathered darker, — and then came the burst of day, the "no night" of Heaven.

Again, after the winter, the doors of the meeting-house were opened, and this time for the funeral services of its aged minister. There was a large attendance of the neighboring clergymen, of parishioners and friends. The services were of unusual interest, and were a beautiful testimony to a good man's life. When the services were concluded, the body borne out, the doors of the ancient meeting-house shut, it not only seemed as if the history of a life had been closed, but the history of a church also, its light on the hill-top so long kept up, so faithfully nourished by the life and labors of a devoted man of God.

E. A. R.

Mrs. PRUDENCE (BROWN) THURSTON, widow of the late Rev. David Thurston, of Maine, died at the age of 85 years, in West Springfield, Mass., May 28, 1871, in the family of her daughter, Mrs. Harriet A. Southworth. She was a native of Chester, N. H., born April 3, 1786, daughter of Benjamin and Prudence (Kelly) Brown, and sister of the late President Brown, of Dartmouth College. Of her early life little is known. At the age of twenty-five, Oct. 31, 1811, she was married to Mr. Thurston, then pastor of the Congregational church at Winthrop, Me., and proved herself eminently qualified for a position of such high responsibility. She became the mother of eight children. Among her husband's papers has been found the following estimate he put upon her character: —

"Having uncommon soundness of judgment, she was a very discreet and judicious counsellor. Her moral principles were elevated and pure; her integrity scrupulously exact; her conscientiousness strict and extensive. She was eminently peaceable and contented, patient in sufferings, and submissive under afflictive and trying dispensations.

"The income of her husband was very limited. Yet such was her economical skill in the arrangement of her domestic concerns, that

the family, always had a comfortable supply of wholesome, well-prepared food, and of decent apparel.

"She was benevolent to her fellow-men, and took a lively interest in all the benevolent enterprises of the day; she was not ashamed to plead the cause of the oppressed and fallen, and was ready in every good work. Her piety was not superficial, but deep and controlling; not fitful, but uniform. She was humble and decided in regard to all the fundamental truths and duties of the Bible. She was harmless and blameless without rebuke. The heart of her husband safely trusted in her. Her children arise up and call her blessed."

Few husbands, after almost fifty-four years of wedded life, could leave so fine a record of a wife. This record is true. One who was a member of the household nearly two years, when Mrs. Thurston was in the midst of life, with all the cares and burdens of a growing family on her hands, does not recollect an instance in which her patience failed her, or her self-possession and calmness forsook her. She bore the burdens of life and met its annoyances with a firmness and equanimity truly remarkable. In all the relations of wife and mother, she was a pattern woman. As a Christian, few have excelled her in the elevation of their principles, the purity of their lives, or the constancy of their devotion.

S. T.

Rev. ISRAEL HALL LEVINGS died July 20, 1871, at his mother's home in Madrid, N. Y. He was the son of Elijah and Lucy (Hall) Levings, and his ancestors for two hundred years were pious. He was born in Fairfax, Vt., June 13, 1818, and moved with his parents to Madrid when five years old. At sixteen he began to prepare for college at Potsdam, and entered the University of Vermont in 1839. At the end of two years he left college for want of means, but having been converted, resumed his studies in 1846, and graduated in 1848. His piety at that time was decided, and won the respect even of the most careless and unprincipled students. Profanity would instantly cease at his approach. He was the life of the prayer-meetings, and was regarded by Christian students as a pattern of earnestness and faith.

From Burlington he went directly to Andover, and remained at the seminary, after completing his regular course, as a resident graduate. He received many calls to settle as a pastor both in Massachusetts and in St. Lawrence Co., N. Y., where he preached for about two years at Potsdam and other places. These invitations were declined, much to his regret in later life, from a distrust in his ability for pastoral work, and from a morbid dissatisfaction with his

sermons. He never could work hastily. Every word must be weighed, every sentence adjusted with the greatest care. While at Andover he frequently spent from three weeks to three months upon a single discourse. His sermons were written and re-written until he could say of some of them, "There is not a word that I can improve." This elaboration was with a view to clearness, simplicity, and strength. The plan of the sermon was meditated long and faithfully before putting pen to paper, and he never was satisfied until he had secured a perfect logical sequence. He said with delight of one sermon, that it was in the form of a complete syllogism, with premises and conclusion following in due order. He was a close student of Terminus, and exemplified in his style the principles of rhetoric taught by that author.

It was a maxim with Mr. Levings that the preacher should attempt three things: to satisfy himself, the demands of his subject, and the mind and conscience of his hearer. In the first of these three he rarely succeeded.

In a discourse upon St. Paul as a preacher, he pursues the following plan: I. *The Subject*; "CHRIST." II. *The Manner*; "IN ALL WISDOM." III. *The Object*; TO PRESENT EVERY MAN PERFECT IN CHRIST JESUS." He could hardly have better described his own ideal. Near the close of the third division he says: "How blessed would the preacher be if he could hold these two things together as Paul did; Subject and Object; Christ and His people; head and heart; but how is he tossed back and forth between them,—sometimes pursuing the subject with all his mind, till his heart dries up,—sometimes pursuing the object with all his heart, till his mind dries up. With Paul, subject and object were identical. He gave his mind wholly to his subject, and his heart wholly to his object. He had thus all the enthusiasm of the scholar in his subject, and all the enthusiasm of the Christian in his object."

Mr. Levings' sermons were better to be read than heard. They are not sufficiently rough-hewn for the pulpit. They are statues for the niche, rather than for the dome. Yet to many, especially to ministers, they were intensely interesting. Notwithstanding a somewhat faulty delivery, he was a very acceptable preacher, especially to those who desired to grow by profound meditation upon spiritual truth.

He was a very thorough student; he confined himself too much to theology, and mental and moral science, but here his reading was exhaustive. Yet he was a man of comparatively few books, but these were the best. In reading a book of this kind he seemed to spend an amount of labor equal, if not superior, to that of the author in

writing it. He would brood for days over a few pages, perhaps over single expressions, in order to satisfy himself that the truth had been reached and adequately expressed,—not from any slowness of apprehension, but from a strong propensity to exhaust every subject to which he gave his attention. He was never satisfied until he had laid bare the first principles upon which the subject could be seen to rest. During the last years of his life he planned a system of moral science, which he proposed to bring out in twelve sermons, based upon the ultimate distinction between subject and object, which belongs to the very nature of a thinking being.

Mr. Levings preached extensively in Northern Vermont, supplying destitute churches for periods of six months or a year. He was ordained at Madrid, N. Y., March 3, 1858.

As a man he was somewhat eccentric, and towards the end of his life, a recluse. He was affected with deafness, which grew upon him till it became almost total, and in connection with this he was sensitive, and morbidly fearful of causing inconvenience to others. It was for this reason impossible to retain him as a guest for more than a day or two.

At one time, being without employment and somewhat depressed, he met a college friend, who replied in the affirmative to his question, "Are you married?" "I am better off than you," rejoined Mr. L. On reaching his friend's house, however, four children came into the room at intervals, and after inquiring is this yours? and this? and this? he said, "Well, I will take back what I said,—you are better off, much better off, than I."

It is hoped that a small volume of his sermons will be published.

C. C. T.

Rev. THEODORE COOKE was born at Northampton, Mass., Oct. 27, 1815, and died at Stowe, Mass., Aug. 27, 1871, in his fifty-sixth year. He was the son of Enos and Hannah (Clark) Cooke. His early life was quietly passed in his native place. Being of a slender constitution, he was more inclined to thoughtful and studious habits than to rough and noisy sports. In 1838, at the age of twenty-two, he entered Williams College, and graduated in course in 1842. He then connected himself with the Yale Theological Seminary, from which he graduated in 1845. He was in the seminary at the time when Dr. Taylor was in the full tide of his strength, as a theologian and metaphysician, and the writer of this well remembers how keenly alive Mr. Cooke was to the various questions which came up in the lecture-room, and in the discussions among the students themselves.

After finishing his studies at New Haven, he supplied pulpits in various places for a time, and in 1847 received and accepted a call from the Congregational church in Stowe. He was ordained to the work of the gospel ministry June 10, 1847. He was dismissed in 1852, and in 1854 went to Monosha, Wis., as a home missionary, where he remained till 1857. He then returned to New England, and took charge of the Congregational church in Woonsocket, R. I. On the 21st of January, 1858, he was united in marriage to Miss Martha E. Hale, of Stowe, a daughter of his former deacon. He remained in the ministry at Woonsocket for nine years, until 1867. His health failing, he went back to Stowe, and engaged, as his strength would allow, in labors upon his farm. For a short time he was employed as editor of the Worcester "Gazette." He remained in Stowe, except during this temporary absence, until his death.

Thus has passed away a man of exceedingly modest bearing, but of genuine intellect and worth. Without showy qualities, and with no art to push himself into public notice, his sermons were marked by a great amount of real thought. While he was settled in Stowe, the writer of this used occasionally to exchange pulpits with him. A sermon preached by him on one of these exchanges, upon God's providence, from 1 Kings xxii. 34, "And a certain man drew a bow at a venture," made a very strong impression upon the thinking part of the congregation, and was often referred to afterwards.

Hon. Oliver Warner, Secretary of State in Massachusetts, was a classmate of Mr. Cooke in Williams College, and gives his impressions of him in the brief statement which follows.

"Mr. Cooke's real intellectual merit would hardly be discovered by a casual acquaintance. His extreme reticence and modesty always kept him from the ready expression of his views, except when in the presence of his intimate friends. But I well remember how clearly and forcibly he always maintained his ground in those discussions which are so frequent in the ordinary intercourse of students engaged in the same course of reading. In fact, he was very fond of argument, and in his disputations always manifested a great clearness of mind, and at the same time a constant fairness in his statements of the views of his opponents.

In short, Mr. Cooke's mental characteristics were clearness, readiness of perception, a continuity of thought, rather than brilliancy or great power of imagination. His intellectual efforts were calculated to interest thoughtful minds, and always, I believe, he proved acceptable as a preacher to those who regard matter more than manner."

Rev. Lyman Whiting, D. D., of Janesville, Wis., who was inti-

mately acquainted with the subject of this memoir, while the latter was settled at Woonsocket, says of him : —

"His apostolic ancestry was from the thoughtful, unwordy 'beloved disciple.' His sweet and sensitive self-seclusiveness, possibly, diminished his effectiveness upon men. In his carefulness to keep *himself* out of sight, he may sometimes have hidden the image of his Master also. The books he chose were those of a scholar, rather than of a learner abiding among elements, or studious of compends. He had marked ability in discerning and arranging moral evidences. In a public debate at Woonsocket, between Inspiration and Denial of it, he surprised the public through successive evenings, by acute and strong reasons, — which deniers 'could neither gainsay nor resist.' So pure, true, and generous was he in friendship, that to any one knowing the worth of those qualities, he was indeed a '*brother beloved.*'"

I. N. T.

Mrs. LYDIA MARSHALL DARLING died at Oakfield, Wis., Feb. 2, 1872. She was the wife of Rev. Samuel Dana Darling, who had formerly been pastor of the Congregational church in that town for a period of ten years. She was born in Peterborough, N. H., Dec. 7, 1809, and was the daughter of Isaac and Lydia (Johnson) Marshall. In her eighteenth year, she came to a saving knowledge of Christ, and united with the First Congregational church in Nashua, N. H., under the ministry of Rev. H. G. Nott. She was married April 15, 1840, and was blessed with five children. She performed the duties of a pastor's wife with marked fidelity and acceptance in Cummington, Mass., and in Brookfield and Oakfield, Wis. In the last place mentioned, she spent twenty years of her life. She greatly endeared herself to that people, and was an efficient helper in every good word and work. On a stormy Sabbath, in midwinter, a large crowd assembled in the house of worship to show their respect and love for the departed. It was a sad day for that little church, but they felt assured that their loss was her unspeakable gain. The testimony of all classes was, "She was a good and useful woman, and we have lost one of our best friends." Her last sickness was brief, but she was ready for her departure. She fell asleep in Jesus. And, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

F. B. D.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

REV. A. J. GORDON, pastor of the Clarendon Street Baptist Church in this city, has written an excellent book entitled "*In Christ*,"¹ It treats of "the believer's union with his Lord," in an earnest and frequently brilliant style, is pervaded with a humble, teachable, and hopeful spirit, and is strengthened by close logic. The author has in an unusual degree the faculty of putting his thoughts compactly, of condensing large ideas into small compass, and the reader is agreeably surprised on almost every page to find so much expressed in so few words, so many thoughts that are suggestive, and which the author wisely leaves to the reader to follow out to their logical conclusions. He takes his position, establishes its principles, indicates the salient points in the line of argument, announces the "conclusion of the whole matter." But while presenting his views in this outline form, he secures the assent of his reader, and gives him the compliment of being able to fill out the details. We quote one paragraph to illustrate our meaning:—

"For through this 'Emmanuel knot of union,' as one has quaintly called it, those great parts of the Christian life, regeneration, justification, sanctification, and redemption, are drawn up from the realm of the human and the impossible, and made fast to Him with whom 'all things are possible.' So that the question now becomes reversed, and we must ask, How can it be otherwise? If one is in Christ, he must have regeneration; for how can the Head be alive, and the members dead? If one is in Christ, he must be justified; for how can God approve the Head and condemn the members? If one is in Christ, he must have sanctification; for how can the spotlessly Holy remain in vital connection with one that is unholy? If one is in Christ, he must have redemption; for how can the Son of God be in glory, while that which he has made a part of his body lies abandoned in the grave of eternal death?"

The book is to be warmly praised, but we regret that one chapter—IV. "Baptism into Christ"—gives it a denominational rather than a general, broad character, and thus will prevent the wide circulation and reading which, in the absence of this, we believe it would have. We can easily see that from Mr. Gordon's point of view, it was almost a necessity to introduce and maintain the doctrine of immersion; the scheme of his argument demanded it; but, by so doing, he has greatly restricted the number of his readers; for it is now, always has been, and we believe and hope always will be the case, that there is a great multitude of Christians who do not believe that a "believer's union with his Lord" depends in the slightest degree on the amount of water, or manner of its use, in the ordi-

¹ *In Christ*; or, *The Believer's Union with his Lord*. By A. J. Gordon. Boston: Gould & Lincoln. 12 mo. pp. 209. \$1.50.

nance of baptism. There will be but a sparse population in heaven if only those are there who have come under water!

¹ "PAUL of Tarsus" is an interesting book. The unknown writer has given his hero thorough study, has mastered the history of the times in which he lived, has considered the probable influence upon his character and faith of the circumstances or accidents of his life, and in many features has drawn a very attractive and beautiful portrait. The style of the writer is elevated without being pedantic, is perspicuous without being diffuse. The book has no table of contents, no heading to chapters, — of which there are ten, — no index. The running captions on alternate pages give a clew to the topic below. The leading object of the author, as he states it, is to answer the inquiry, "By what means, and under what pressure, have the dogmas of later Christianity been developed from the Pauline original?" The analysis of the subject is quite specific, though not severely if exactly logical, but the continuity is not broken. He absolves Paul from teaching what he calls the Jewish doctrine of future retribution. He says: "And it is clear, notwithstanding the general affirmation of Jewish doctors, that there is not, and must not be, an eternity of punishment." Again, "The Apostle does not dwell upon the lot of the unblest, — does not attempt to describe the condition of those who are cast away. He is not responsible for those theories of endless torment inflicted on unforgiven sin, still less for that scheme of the divine justice and mercy which would, in accordance with no moral sentiment whatever, capriciously condemn some persons to eternal banishment from the sight of God, to the perpetual company of mocking and malignant fiends." We are constrained to ask the writer, "How readest thou?" and also, "Understandest thou what thou readest?" He affirms that Paul did not create an "ecclesiastical magistracy," or establish a clerical order. "It was not his mission to organize a society, but to teach a religion." He also claims for him a total rejection of the Jewish, so of the Puritan idea of the Sabbath, and adds "that the master had taught that the Sabbath had a purely human purpose; it could not be endured that prejudice should enact it into a stringent obligation of religion."

Abating errors of this sort, this work is one of decided merit, and can be read with profit by any one duly fortified against such pleasing delusions.

² THE new volume of Lange's Commentary (First and Second Book of Kings) calls for the same high praise that has been so generously and worthily bestowed on each and all of the preceding volumes of this matchless series of books; and it is of peculiar value because, so far as we know, it is the only satisfactory and scholarly commentary on this portion of the Bible

¹ Paul of Tarsus: An inquiry into the times and the Gospel of the Apostle of the Gentiles. By a Graduate. Boston: Roberts Bros. 1872. pp. 401. \$1.50.

² Lange's Commentary: First and Second Kings. Translated and edited by E. Harwood, D. D., of New Haven, and Rev. W. G. Sumner, of Morristown, N. J. New York: Scribner, Armstrong & Co. 8vo. \$5.00.

in the English language. The editors of this volume have done their work carefully and thoroughly, and have not hesitated to correct obscurities and errors in the German text in many places. It is needless for us to repeat our well-worn praises of Lange's great work. Fourteen volumes have now been published; to express the same commendation fourteen different ways taxes our ingenuity; and, when we think of the volumes yet to come, we shrink from the effort. To say that this commentary is indispensable (or should be) to every biblical student, is to say the simple truth; to affirm that it is a library in itself, rendering needless the purchase of scores of second-class books, is also to affirm a truth; to recommend ministers and students to purchase it, is needless, for it has established its position among the "standards," and all will own it who can afford to, and those who cannot, should be cared for by their friends. It is well to state that each volume is complete in itself, and can be purchased separately.

HISTORICAL AND BIOGRAPHICAL.

A NEW and revised edition of Neander's "*History of the Christian Religion and Church*"¹ is an important item in the annals of our religious and ecclesiastical literature, for it shows that there are still some who give themselves to thorough research, who are not afraid of hard mental labor, who are not content with superficial, second-hand knowledge, who can read something besides literary scraps, and who have both the brains and the inclination to begin, and follow to its end, a line of continuous and connected thought. It is no child's play to master the five great volumes of Neander's valuable and indispensable work. And of those fortunate persons who own it, too few have an intelligent acquaintance with its contents, or even a clear idea of the principles and plan which governed the distinguished author in his great task. For a few years past, our religious literature has been noted more for its transparent thinness, than for strength and solidity. Modern scepticism has been raking the surface with the sharp but short teeth of science, true and false, and the defenders of Christianity, with here and there an exception, have contented themselves with a useless repetition of old arguments, or skilful evasions of the real points at issue. Original thought, close study into fundamental, developing principles, patient investigation, and careful reasoning, have been severely let alone, either from inability, disinclination, or a weak shrinking from hard work, not, we trust, from any doubts as to the real strength of the Christian's position. The world nowadays wants knowledge in scraps, has not time for thought, eagerly grasps for results without considering how these have been obtained, or indeed whether they are results or only individual, baseless assumptions. In the controlling desire to know a little on all subjects, thoroughness in any one is lost sight of, perhaps never

¹ General History of the Christian Religion and Church; from the German of Dr. Augustus Neander. Translated, according to the latest edition, by Joseph Torrey. Boston: Crocker & Brewster. Five volumes, 8vo. pp. 757, 800, 639, 666, 425. \$18.00.

desired, and, at any rate, never attained. This in general. And so when we find that the public demand justifies a new and revised edition of so critical, scholarly, exhaustive, and expensive a book as this by Neander, we feel encouraged to believe that our scholarship has not "run to seed," that the study-table is not yet deserted.

Of the character of Neander's Church History it is now needless to speak. The book, long years ago, took its permanent place as an authority on the subjects of which it treats; and for those who are unable to read it in the original German, Prof. Torrey's admirable translation leaves nothing to be desired; in fact, it has received the highest praise from the best linguists of the world, and is an enduring monument to his scholarship, patience, and literary fidelity. This edition embodies the results of the translator's final labors in the revision of the second volume, — a revision that is, to a great extent, a re-translation, — and it now conforms to Neander's latest edition, and contains many important alterations and much new matter. Each volume has been carefully revised, the indexes enlarged and improved, while the long and interesting introduction by Ullmann, containing a critical estimate of Neander and his writings, adds greatly to the value of the whole work. While fully sympathizing with the laudable desire of clergymen and literary persons to "keep up" — to use an expressive though inelegant phrase — with modern thought, whether spoken or printed, we feel that there is too strong a tendency to neglect standard books which treat of first principles, books which contain the ripest scholarship, and which discuss great topics with a thoroughness which intimidates modern literary skimmers from attempting any improvement upon them, or any substitute for them. "Hold fast that which is good," in books as in other things; and as one of the foremost among books of this class we rank Neander's Church History.

IN continuation of the series of volumes on the "Missions of the American Board," by the Rev. Dr. Anderson, we have received the first of two volumes on the "Republication of the Gospel in Bible Lands," or the History of the Missions of the Board to "The Oriental Churches."¹ These Oriental missions embrace (1) The Palestine; (2) The Syrian; (3) The Greek; (4) The Armenian; (5) The Nestorian; (6) The Assyrian Missions; (7) The Mission to the Jews; and (8) The Mission to the Mohammedans. The history of the first five of these is given in part, or entire, in the present volume. The author does not, however, attempt "to carry forward the narrative of each mission, separately and continuously, through its entire period." His plan is "to keep the narratives of the several missions distinct; but, by suitable alternations from one to another,

¹ Republication of the Gospel in Bible Lands. History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches. By Rufus Anderson, D. D., LL. D., late Foreign Secretary of the Board. In two volumes. Vol. I. Boston: Congregational Publishing Society. 1872. 8mo. pp. 426. \$1.50.

to secure for the whole the substantial advantages of a contemporaneous history."

The author does not profess any attempt "to write a philosophical history of missions," but maintains that the time has not yet come for that. He acknowledges that "the directors of missions, and missionaries themselves, have not yet come to a full practical agreement as to the principles that underlie the working of missions, nor as to the results to be accomplished by them."

Having so broad a field and such a mass of material as these various missions furnish, the most that was practicable was for the historian to select the more important events, and give such biographical notices as are of the highest interest. We judge that one of the greatest embarrassments which the reader will find in perusing this history, will arise from its summary and fragmentary character. He will often need to know more than is here given, in order to appreciate the brief statements of the author. The way is prepared for obviating this difficulty by frequent references to the "Missionary Herald," and other sources whence this needed information can be derived. This is all that the historian could do; to write out in detail all the interesting facts and biographical sketches which these missions involve, would make the history too voluminous. The book is written in a clear, strong style, and will command the respect of all who shall give it careful attention. A higher appreciation of the dramatic element on the part of the author would have increased the popularity and power of his work. For instance, in the account of "The Martyr of Lebanon," the general summary with which the record closes only deadens the effect of the thrilling facts which precede it. Some of the general statements at the close might well have been wrought into the early part of the narrative, but the record should have ended as tragically as did the martyr's life. Had the chapter closed with the simple recital of Araad's experience, with perhaps a single sentence of searching application to the reader, it would have left the reader in tears.

The history evinces not only the comprehensive knowledge of the author, but great patience and fidelity in arranging and classifying the facts. It is an occasion for gratitude that the venerable ex-secretary is bearing fruit in his old age of the greatest value to the church, and to the great cause to which he has devoted his life. If the members of our churches would have intelligent views of the missionary enterprise in which God is calling them to engage, they should not fail to render themselves familiar with this series of historical volumes.

A FRESH contribution to ecclesiastical history has been furnished by the Dean of Westminster, in four lectures on the Church of Scotland.¹ To these lectures is prefixed a sermon on "The Eleventh Commandment."

¹ Lectures on the History of the Church of Scotland. Delivered in Edinburgh in 1872. By Arthur Penrhyn Stanley, D. D., Dean of Westminster, Corresponding Member of the Institute of France. New York: Scribner, Armstrong & Co. 1872. Royal octavo. pp. 207. \$2.50.

The special reasons for using this sermon as an introduction were found in the fact that it indicates the spirit with which the author would have the subject of his lectures approached, and in the further fact that he preached it in "Old Greyfriars' Church," and thus revived an ancient custom allowed by the laws of the Church of England and of the Church of Scotland as well, of the ministers of the one denomination preaching in the pulpits of the other denomination.

The title of the volume, the "History of the Church of Scotland," may mislead the public, for the author of the lectures does not profess to give "anything like a complete account of the history of the Scottish Church." The preface is certainly a modest paper, in which the learned Dean says: "I do not pretend to more than a superficial knowledge of the vast literature which covers this field." Yet no one can read these lectures without an admiration of the attainments of the distinguished author. There is much that is suggestive in these pages, and material is furnished for the illustration of important principles. Yet the style of the writer is sometimes involved and burdensome. There are long, cumulative sentences, which make a strong man stagger before he gets to the end.

These lectures are composed, more than any one would naturally anticipate, of personal sketches, or biography. They give illustrations of particular characteristics or tendencies of the Church of Scotland, especially of its liberal aspects, in which the author finds personal gratification. No one who was not himself a latitudinarian would have been likely to have given so liberal a representation of the Church of Scotland as is found in these pages, or have included Robert Burns and Walter Scott among the representatives of that church. Many of his readers will be surprised, we think, at the favorable view which he gives of David Hume. We cannot but feel that the liberal author adroitly attempts either to shield his own laxity, or to extend the influence of liberal sentiments by giving the strongest possible illustrations of liberality to be found in the field which he traverses.

His own devotion to the Church of England prepares him to sympathize with the Church of Scotland as a state establishment. But when he claims that "the special ideas of freedom, of growth, of comprehension . . . are inherent in the very existence of a national church," and speaks of established churches in connection with "the light of reason, and the breath of free inquiry," representing them as "sheltering intelligence," and as embracing "the refined and the thoughtful" (p. 201), he sets up a pretentious claim which the facts of history will hardly sustain. Whatever of criticism these lectures may properly receive, they still cannot fail to interest the intelligent reader. The greatest difficulty which they will encounter with the reading public, is found in the fact that they cannot be appreciated and enjoyed without a good degree of familiarity with Scottish history.

¹ It is not denied that the Puritans were conscientiously and yet impar-

¹ Life of Henry Dunster, first President of Harvard College. By Rev. Jeremiah Chaplin, D. D. Boston: James R. Osgood & Co. 1872. pp. 315. \$1.50.

tially severe upon those they deemed heretics. Their experience and observation had taught them no other method of dealing with serious errors in doctrine. They came here to secure their own rights of worship and religious service, and this they honestly supposed must be done by compelling conformity to the established order, if driven to that extremity. The first settlers of Virginia, the Dutch of New York, indeed, Calvin, Zwingle, Knox, Cranmer, and the reformers generally, adopted the same views, and were in the same sense persecutors. Therefore, the Puritans of the Massachusetts Bay Colony were not sinners above all others, in, at last, compelling President Dunster to retire from his position in their only college, where they were educating their own pastors and teachers, after he had not only ceased to believe as they believed, but openly and publicly, before his students and the world, denounced the observance of what they regarded as a solemn and sacred ordinance. We think Dr. Chaplin has wellnigh fallen into the sin of which he complains. From his own showing, there was strong and earnest expostulation with President Dunster, and a cordial desire to retain him, and that he would have been retained if he would have forborne to teach what he knew the authorities did not believe and could not properly accept. Dr. Chaplin must know, as all the world knows, that no President of any Baptist college in this land at this day, who should become a Pedobaptist, and should proclaim against immersion openly and boldly to his students, would be retained in his place one half as long as President Dunster was kept at Harvard after he became a Baptist.

This book is an interesting one historically, and in its statements mainly accurate. It reveals the old spirit of sectarianism, which we had fain hoped was passing away.

ONE of the most interesting books of the season is the *Autobiography and Memoir of Robert and William Chambers*,¹ men of world-wide reputation as publishers of some of the most valuable and eminently practical books in our language, and also writers of no small tact and ability. We have no space for an extended notice, and can only recommend the book as one of deep interest, full of incident, rich in historical and biographical items and sketches, and a wonderful exhibition of what industry, honorable ambition, perseverance, all guided and controlled by sound principles, can accomplish for the intellectual and moral improvement of our race. These two brothers might well be called a "Society for the Diffusion of Knowledge," for the catalogue of their publications is remarkable, from the fact that almost every book has a peculiarly practical value, containing as a whole what one of their issues calls "information for the people." This phrase is the key-note to their life-work; their praiseworthy and successful aim was to tell "the people" what they ought to know, what they wanted to know, on all topics affecting their well-being. In the volume

¹ *Memoir of Robert Chambers; with Autobiographic Reminiscences of William Chambers.* New York: Scribner, Armstrong & Co. 12 mo. pp. 313. \$1.50.

before us, the story is well and simply told, and we rise from its perusal with admiration for the hard but well-directed labor of these brothers,—*par nobile fratrum*,—and with a keener sense of what has well been called “Scotch grit.” The typographical execution of the volume is wellnigh perfect.

WE hail with peculiar satisfaction any book that gives us reliable history, genealogy, and biography. And so strong are our sympathies for the usually unrewarded laborers in these lines of toil, that we instinctively shrink from sharp criticism where a close analysis might fully justify it. We opened the well-printed octavo of “Princeton College during the Eighteenth Century,”¹ with the highest anticipations of a rich treat in its perusal, and of adding a valuable treasure to our waiting shelves. But its examination has greatly disappointed our expectations. Before we had finished the long preface we had lost much of our respect for the compiler, notwithstanding his enviable name, from the exclusive claims he puts in for Princeton as the leader, if not the sole leader, of the patriotic spirit in the Revolution of ’76; and also as being the pioneer in establishing the other colleges of our country. New-Englanders have some historical data, which have never been questioned, that more than intimate that Harvard and Yale have some pretty decided claims in both of these directions.

But our chief difficulty with this book is the utter deficiency of very much needed and generally available facts, to make the numerous sketches of any considerable value. For illustration, turn to page 257: of Alexander McKnitt it is said that after graduating “he returned to his native State and began the study of medicine.” But not an intimation is given of the State, or the town in which he was born, lived, or died. Again, of the distinguished Oliver Ellsworth, we are not told where he lived or died, only by inference that it was somewhere in Connecticut. Of Joseph Scudder, the father of Dr. John Scudder, the distinguished missionary, it is said that he was admitted to the bar and practised law in two towns of New Jersey. It is to be supposed that he is dead, as he graduated in 1751. But we have neither this fact, nor the name of the place of his permanent residence, etc., etc.; and yet the compiler lives within an hour’s travel of his distinguished grandson, of whom accurate data could have been easily obtained. He strangely omits to name the fact that President Edwards, the younger, was for twenty-six years the pastor of a church in New Haven, Connecticut. These are but samples of the defects in which this book abounds. It is but too apparent that either the compiler undertook a work for which he has not the genius, or has failed, unpardonably, to give this book the time, patience, and outlay absolutely needed to make it worth the publication.

For sale by A. Williams & Co., Boston.

¹ Princeton College during the Eighteenth Century. By Samuel Davies Alexander. An alumnus. New York: Anson D. F. Randolph & Co., 770 Broadway, cor. 9th Street. 1872. pp. 326, \$2.50.

It is a comforting thought that amid all his troubles and trials President Lincoln was spared the knowledge that Ward H. Lamon was to write his biography! Had he apprehended such a calamity, such a post-mortem indignity, he would have clung to life with a threefold tenacity, and begged to be saved from injudicious friends. Mr. Lamon's "Life of Abraham Lincoln,"¹ just issued, is an excellent specimen of what a biography should not be, and we therefore regret its publication. The author has no idea of propriety, no regard for the sacredness of private life, no power of discriminating between what is useful or indispensable to his narrative, and what is to be thrown aside as irrelevant. He has made up his huge octavo on the principle that everything from every source regarding Mr. Lincoln is to be printed, and thus we have a compilation of minute details, a gathering up of village stories and gossip, good and bad, rumors creditable and the opposite, opinions of the "butcher and baker and candlestick maker," the backbiting of jealous persons, and a thorough raking into daylight of matters and things, sayings and doings, which should have been severely let alone, inasmuch as they neither add to the interest or value of the book, nor illustrate Mr. Lincoln's true character. An utter ignorance of the laws of cause and effect is one of the radical faults of the volume. Thus the vagaries, the weaknesses, the mistakes, the misdoings perhaps, of early life, in all their baldness, and in minutest and most repelling detail, are narrated in a way to stamp them as leading characteristics in Mr. Lincoln's life, instead of youthful delinquencies and actions which left no abiding impress, and which should never have been exhumed from the oblivion into which they had apparently sunk. What the people want in the biography of one of its great men, is a narrative of those incidents and causes which enter into the formation of character, a connected account of life and deeds, of guiding principles, motives of action, and the early influences and associations that combine to make the man as he appears before the public. This want Mr. Lamon ignores. His material is abundant, his facilities good, better perhaps than those of any other man, but he has not used them to advantage. He has thought it necessary to put in print every fault and foible in Mr. Lincoln that he has been able to find. To publish to the world incidents and items which serve no purpose save to throw dark shadows on his portrait, petty details of youthful days, which died as soon as born, and which were natural in the circumstances, but which left no effect upon mind or character. We all know that Mr. Lincoln's early life was obscure, and subject to the drawbacks and disadvantages of frontier, backwoods settlements; that his parents were poor, his early associates not the best, his surroundings disheartening, and his chances for improvement small; and that, notwithstanding these adverse circumstances, he rose by his own energies to positions of honor and trust, secured the confidence of the public, and slowly but surely mounted the ladder of fame and usefulness, until

"From the round at the top he stepped to the sky."

¹ The Life of Abraham Lincoln; from his Birth to his Inauguration as President. By Ward H. Lamon. Boston: James R. Osgood & Co. 8vo. pp. 547. \$5.00.

But Mr. Lamon is not content with this simple statement; he cannot discriminate between those features of his early life which formed in large measure his subsequent character, and those which perished with the using; he cannot trace through the curious net-work of those early years the undercurrent of circumstances and of personal qualities which ultimately gave to the nation its most beloved President. He is not content that Mr. Lincoln was born in poverty, and that his early associates were rough and uncouth, but there must be squalor, filth, vice, and low life; frailties and errors are magnified into vices, and the impression he intends to convey, or does convey, is that Mr. Lincoln was a man of low tastes, coarse qualities, and irredeemably tainted with a vulgarity that he never attempted to suppress or eradicate, and that, as a whole, his character was one to be pitied, condemned, or shunned. Nothing in his private life is too sacred to be dragged into public gaze. The theory that everything must be told that can in any way be learned, is thoroughly carried out, and so we have a portraiture which is repulsive in all its essential features.

It would be only too easy to illustrate our meaning by quotations, but we have not space, or rather our space can be better filled. We refer our readers to the mean and unjustifiable implication as to Mr. Lincoln's birth, where the author shrinks from direct assertion, but so skilfully arranges his facts and suppositions that, from them, only one inference is deducible; to his account of Mr. Lincoln's "love" affairs, narrated with a most offensive minuteness, and which represents him as a heartless scamp, utterly devoid of principle, regardless of his own honor and that of others, and wholly controlled by selfishness; to the exposure, whether true or false we do not judge, of his family affairs, the circumstances attending his marriage to Miss Todd, and the dreary and saddening picture of domestic infelicities. To our view, this portion of Mr. Lamon's book is especially reprehensible, and if members of the Lincoln and Todd families should in some emphatic way avenge the dead and protect the living, the public would say a loud Amen! Mr. Lamon labors hard to prove Mr. Lincoln a thorough sceptic, if not a real atheist, and to this end he gathers up all the casual remarks, opinions, and speculations that will bear in that direction, and as studiously keeps out of sight everything of an opposite character. The mind of our martyr-president had its doubts, its fears, its sceptical moments, a common experience to thinking men; for, as Newman Hall says in one of his sermons, "It takes a man of brains to be a sceptic, and such a man is sure to have his seasons of doubt and of close argument." But these do not indicate the strong undercurrent of religious thought and experience; and those persons familiar with his later years will be the last to put confidence in Mr. Lamon's atheistic theory, and the country at large has ample evidence of Mr. Lincoln's religious sentiment and belief. But we cannot extend this notice; the instances here cited will show the manner in which our author has done his work.

We cheerfully admit that the book contains a great deal of new and interesting matter, by reason of the author's intimate acquaintance with his subject, and that no one who would know all of Mr. Lincoln that is to

be known, can afford to do without it. Our point is that it radically fails as a biography, that its theory of construction is wrong, and that it is merely a compendium of material from which a competent biographer can draw valuable aid. As this volume does not cover the latter portion of Mr. Lincoln's career, we have a dismal foreboding that a second will appear at no distant day. If this is to be, we only hope that the author will by that time have learned the proprieties of biographical literature.

PHILOSOPHICAL AND SCIENTIFIC.

THE nature, kinds, laws, and uses of Beauty, are topics well treated in Prof. Day's "*Science of Æsthetics*,"¹ recently published. The book is not for popular reading, but rather for study and reference, and yet, any intelligent, thoughtful, knowledge-loving person cannot fail to be interested in its contents. There is much that is abstract and speculative in this treatise, but a practical purpose runs through every page. The author takes the tenable position that it is impossible to acquire the power to speak or to write well by the mere study of the rules of grammar, or of rhetorical style, while, on the other hand, the art of discourse is not to be mastered by the study of the nature, laws, and legitimate forms of thought; logic is as necessary as grammar and style, but logic and grammatical form must be united, and here lies the art of the writer and speaker. To embody ideas in perfect form, that is, beauty, the philosophy of form, is something to be learned, and our author has here presented, in a very lucid and thorough manner, the means of acquiring this knowledge. He, in common with all students in this line of learning, has found that our English literature is very deficient in æsthetic treatises, notwithstanding the great demand for suitable text-books. A single paragraph will indicate Prof. Day's controlling idea: "Especially care has been taken to observe the strictest method in the whole development of the study, and to ground the teachings on the firmest foundations of philosophical truth, and to exhibit each part of the system in its exact relations to the whole and to every other part." He has succeeded in his attempt, and we shall expect to find his treatise take its proper place as a standard text-book. It is palpably absurd to "notice" such a book in a few lines; we must ask our readers interested in the subject to purchase and examine for themselves. Typographically, the volume is unexceptionable, and several excellent steel-plates add to its value.

A NEW edition of "*The Science of Beauty*," by Professor Bascom,² has recently been issued. It is a favorable indication of progress in the

¹ *The Science of Æsthetics; or the Nature, Kinds, Laws, and Uses of Beauty.* By Henry N. Day. New Haven: Charles C. Chatfield & Co. 12mo. pp. 434. \$2.25.

² *Æsthetics; or, The Science of Beauty.* By John Bascom, Professor in Williams College. New York and Chicago: Woolworth, Ainsworth & Co. 1872. 12mo. pp. 268. \$1.50.

higher departments of education that this work and Professor Day's are both furnished for the market at the present time. We should naturally expect that a volume on *Æsthetics* would itself display high æsthetic taste; that its style would be characteristically beautiful. This work of Prof. Bascom's does not meet our ideal in this regard. A minister sometimes finds that in the preparation of his sermons, the first part of his discourse is poorly written compared with the last part. As his interest increases his style improves, and in the pressure of his professional labors it is impossible for him to re-write the first part of his discourse after he has attained to the essential glow. Some writers on homiletics suggest that the exordium should be written last.

Whatever may be true of sermons, prepared with comparative haste, we hardly expect to find in an elaborate treatise any marked difference in style between the first and subsequent chapters. And yet, such a difference exists in the work before us. Thus, in the first lecture the author mentions "a *fourth* reason why we should render ourselves susceptible to the impulses which arise from a perception of beauty," without having given any *numerical* designation to the reasons previously mentioned, and without keeping up the numerical order subsequently. It is not æsthetic to put that number four in alone.

On the second page, he uses "nor" twice where the conjunction "or" would be better; and on the third page, he uses "or" in connection with "neither," where he should have used "nor." On the seventh page, he speaks of "the object, beauty," and on the eighth page says, "beauty has no absolute existence, but only exists as the quality or attribute of objects." To be philosophically correct, he must use the word "object" in two senses, — in the one case with reference to thought, and in the other with reference to absolute existence; but whatever may be true of his philosophy, his rhetoric is surely at fault. Strangely enough, most of the instances of careless or inelegant expression which we have noticed are confined to the first lecture. Some parts of the work are admirably written, illustrating the theme of which he treats. The highest quality, however, displayed by this author, is his power of analysis. He is a philosopher and a metaphysician, and, as such, a genius.

His view of a simple idea is thus happily presented: —

"Simples can only be directly known and felt. Any explanation involves a decomposition of the thing explained, a consideration of its parts, and thus an apprehension of it as a whole, or the reference of it to some source or cause whence it proceeded, and in connection with which it is understood. But no simple thing can be decomposed and explained through its parts, or primary thing be referred as a derivative to something back of it, and thus be explained in its course. Nor is the word by which such simple is expressed, capable of any other definition than that of a synonyme."

But the best miss it sometimes; and an analytical mind may perchance be found napping. Thus our author says: "It is the hard rule of winter which gives to the spring a loveliness, not lost even when contrasted with

the luxuriance of the later season. It is the desert desolation of a sordid and selfish heart that imparts such grace to all human virtue, and makes it more rare and enviable than angelic excellence. . . . If ideal perfection were in each instance requisite, character must soon cease to include that which was new, to modify or exclude that which was old. Every happy stroke and correct delineation would be a new limitation from which we could not depart, and our perfection would be lost in the monotony of its own excellence." pp. 35, 36. "Avarice, envy, and malice are not less deformed and deforming; but we need the contrast of their depths to give height to our virtue." p. 37. This looks like making sin the necessary means of the greatest good. The rhetoric in this instance is better than the theology.

The volume contains sixteen lectures, some of them philosophical, others practical, including Landscape-Gardening, Architecture, Sculpture, Painting and Poetry. It is a work which is eminently worthy of the attention of students, and we commend it to the favor of thoughtful minds.

POETIC.

WHEN we noticed Longfellow's "Divine Tragedy" in the April number of the "Quarterly," we did not anticipate the pleasure of another volume from his pen in season for our present issue. But we heartily welcome his "Three Books of Song,"¹ and turn its pages with genuine delight. There is always a quiet enjoyment in reading Longfellow, a placid satisfaction, a soothing belief that each successive page is sure to bring good thoughts, beautifully, delicately expressed. Mr. Longfellow merits the title of a "man of elegant industry," rather than of "elegant leisure." Glancing back only a few years, one is astonished to find how much he has written in that space of time, and so written, too, that it immediately passes into our standard literature, with no word of adverse criticism. His is a remarkably pleasant position, — one rarely attained, and then only by downright hard work. His fame is assured; he need have no anxiety as to the reception of his books, or single poems, by the public; he has but to write, and the seal of approval is ready; the troubles and apprehensions, the harsh criticisms and unkind words, which worry the life out of some authors, have no terrors for him; he is beyond their reach. To few men have such uniform good-will and commendation been given by a critical public, and few men have placed the literary world under such deep and lasting obligations.

As its title indicates, this new volume is in three distinct parts. The first, under the general title of "The Wayside Inn; the second day," contains several poems, some of which have already been published in the "Atlantic Monthly." The second part consists of a poem, over one hundred and fifty pages in length, entitled "Judas Maccabæus." It is a strong, carefully studied and wrought, effective poem, with more vigor, vitalizing

¹ Three Books of Song. By Henry Wadsworth Longfellow. Boston: James R. Osgood & Co. 16 mo. pp. 204. \$2.00.

energy, and cumulative power than we are apt to give the distinguished author credit for possessing. In our opinion, it will prove one of the best of Mr. Longfellow's productions, and add materially to his reputation. Like the "Divine Tragedy," it has a matureness and a dignity, a delicacy of construction, that can come only with the sunset years of a poet's life; if there is less exuberance, there is more of serene beauty; and what is lost of the ardent aspiration characteristic of youth, is more than compensated by the calm assurance of realization; the blossoms were fragrant, but the ripe fruit is the more satisfying. The concluding portion of the volume is a "handful of translations," varying much in merit and interest. As a whole, we like the book, enjoy its perusal, thank the author for his diligent devotion to his muse, and hope that he may for many years to come be our poet of "elegant industry."

THE "Hidden Life"¹ is a charming little poem, giving name to a well-filled volume. The delicate but exact descriptions of the rural life of the farmer boy, who is the central figure, evinces a thorough acquaintance with the details of agricultural processes and the skill and genius of the real poet. Take the following as a specimen:—

"He did plough well, proud of his work itself,
And not of what would follow; with sure eye,
He saw his horses keep the narrow track;
He saw the swift share cut the measured sod;
He saw the furrow folding to the right,
Ready with nimble foot to aid at need;
Turning its secrets upward to the sun,
And hiding in the dark the sun-born grass,
And daisies dipped in carmine, lay the tilth,—
A million graves to nurse the buried grain,
And send a golden harvest up the air."

The remainder of the book contains a great variety of fugitive poems upon topics of greater or less interest, some of them in the best vein of this deservedly popular writer. "A Story of the Sea-shore," "The Gospel Women," sixteen of them, each beautifully characterized in verse; "The Sleeping Jesus," "Concerning Jesus," "The Children's Heaven," are among the gems of this neat volume. The lovers of poetry will find especial interest in its perusal.

If we fail to see the meaning, the force, and the value of "Within and Without,"² or the pertinency of its title, this does not prove that there

¹ A Hidden Life and other Poems, by George Macdonald, LL. D., author of "Within and Without," "Wilfrid Cumberland," etc. New York: Scribner, Armstrong & Company, successors to Charles Scribner & Co. 1872. 286 pp. \$1.50.

² Within and Without, by George Macdonald, LL. D., author of "Wilfrid Cumberland," "Annals of a Quiet Neighborhood," etc. New York: Scribner, Armstrong & Co., successors to Charles Scribner & Co. 1872. pp. 219. \$1.50.

is not sufficient merit in the book to justify its publication. It has striking and brilliant passages, but their meaning is often so obscure that it is very difficult to determine their sense. Then there is a strange mingling of devotion with irreligion, of domestic affection with gross immoralities, and, on the whole, it leaves the impression of a story that might quite as well have been left untold. It is said, however, by the publishers, "to be the longest poem of this popular author, . . . *a thrilling story in verse*." It deals in a graphic and masterly manner with the deepest human passion, is beautiful with imagination, and intensely interesting in plot." Let the reader judge between us.

BAYARD TAYLOR'S "Masque of the Gods"¹ is a poem to be read with care and deliberate thought; and even under these conditions, its meaning is not always clear, or else, as perhaps is true, the lack of clearness is in our own mental vision! It is a poem upon which much labor has been bestowed, and shows a closer thinking, a more careful elaboration, than the author is apt to be credited with. In brief, if we rightly comprehend the drift of the poem, the deities of the pagan world talk of their origin, of what they have been and have done, with a strong undercurrent of misgivings, of conjectures as to their future, and of a dim expectation of some new and mighty power superior to themselves. At last Immanuel appears, and man, whose origin and end the gods have fruitlessly discussed, recognizes Him in language and sentiment as follows:—

"We hearken to the words

We cannot understand. If we look up
Beyond the shining form wherein Thy love
Made holiest revelation, we must shade
Our eyes beneath the broadening wing of Doubt,
To save us from Thy splendor. All we learn
From delving in the marrow of the Earth,
From scattering thought among the timeless stars,
From slow-deciphered hieroglyphs of power
In chemic forces, planetary paths,
Or primal cells whence all Thy worlds are born,
But lifts Thee higher, seats Thee more august,
Till Thou art grown so vast and wonderful,
We dare not name Thee, scarce dare pray to Thee.

"Yet what Thou art Thyself hast taught us: Thou
Didst plant the ladders which we seek to climb,
Didst satisfy the heart, yet leave the brain
To work its own new miracle, and read
Thy thoughts, and stretch its agonizing hands
To grasp Thee. Chide us not: be patient: we
Are children still, we were mistaken oft,
Yet we believe that in some ripier time
Thy perfect Truth shall come.

"A VOICE FROM SPACE.

"Wait! Ye shall know."

Boston: James R. Osgood & Co. 1872. pp. 48. \$1.25.

We do not like to see Christianity ranked with the religions and superstitions of pagan lands, reckoned as one of a large number of beliefs, although better. It is a radical defect; and while a poetic genius may, and in this instance does, wrap the idea in devout and reverent language, it ignores the great fact that the Christian religion is not one of a class, is not one, even if the highest, in a graduated scale of spiritual experiences; but, on the contrary, stands alone, a *sui generis* system, so to speak, divine in its origin, infinite in its aim and scope, and subject to none of the conditions that encumber systems of human device.

WE noticed with high approval the "New Cyclopædia of Illustrations,"¹ by the Rev. Elon Foster, in the July "Quarterly" of 1870.

We have before us what purports to be a companion volume, or the complement of the first, in poetical illustrations. These are alphabetically arranged, generally brief, taken from six hundred authors, the name given when known, embracing over eighty-six thousand lines and on over three thousand topics. To a class of public speakers this great collection of poetical gems will be a treasure. It is unquestionably the fullest, best arranged, and perhaps the best selected, of any now before the public. All fond readers of poetry will find this book a store-house of the choicest specimens of their favorite authors. The diligence and patience of the compiler are worthy of all commendation. That the second thousand should be called for almost as soon as the first was issued, is proof that his unwearied patience and diligence are appreciated.

"PANSIES"² is the pretty name of a dainty volume of graceful, pleasing poems, by Mrs. A. D. T. Whitney, well known by her capital books (in prose), "Real Folks," "We Girls," "Faith Gartney," etc. It may be that she would do better to limit herself to prose writing; she is so excellent there, is so sure of success, that ordinary ambition would be content. Still she has real poetic talent, as this collection shows, and a generous public will welcome it, not only because of its own merits, but because the author is already a favorite in another department of literature. There is a tinge of sadness, a minor tone, running through the poems, marring somewhat the pleasure of perusal, for unhappy, pining poets are not agreeable company; but the purity of thought, good taste, and freedom from affectations of genius, which control and pervade the whole book, make us glad that the author has made this little floral divergence from her usual routine of literary labor. The volume is printed and bound in excellent taste.

¹ New Cyclopædia of Poetical Illustrations, adapted to Christian teaching; and embracing poems, odes, legends, lyrics, hymns, sonnets, extracts, etc., by Rev. Elon Foster. A companion volume to New Cyclopædia of Illustrations. New York: W. C. Palmer, Jr., & Co., Publishers, 14 Bible House, Astor place. 1872. pp. 696. \$5.00, cloth.

² Pansies: . . . for Thought. By Adeline D. T. Whitney. Boston: James R. Osgood & Co. 16 mo. pp. 111. \$1.50.

MISCELLANEOUS.

ACCORDING to a recommendation incorporated, in poor taste, into its preface, "The Holy Land,"¹ by Rev. S. D. Phelps, contains "lots of information one don't find in the ordinary books of travellers," and we presume this compliment has in it more of truth than elegance; at least we hope so! This is the eighth edition, and is printed from plates that are too much worn for further creditable use. The book contains much commonplace writing and crude criticism, and this is especially true of that portion devoted to European travel. In the Holy Land, the author is more careful, has his eyes and ears open, and tells his story with ease, and in a way to interest the general, but not critical, reader. We have not taken time to verify his statements and descriptions, but as he has supplemented his own observations by the careful study of the writings of Thomson, Stanley, Porter, and others, it may be taken for granted that the book is fairly accurate. For popular use this volume can be commended, and largely for the reason that there are so few books on the subject within the reach of the great masses of the people; and that it has reached its eighth edition is good evidence that a book of this nature was really demanded. The illustrations are not ornamental, although they may be instructive.

JAMES R. OSGOOD & Co., Boston, have just issued a quarto pamphlet of 124 pages, entitled "Boston Illustrated," giving also some fifty pages of advertisements, having 119 very clever wood-cut engravings of interesting buildings, ancient and modern, of sections of streets, avenues, etc. And with it another pamphlet called "Strangers' New Guide through Boston and Vicinity,"—a capital little record to have always at hand for reference; and all this for fifty cents. The illustrations are worth twice the money, and the historical and descriptive text is accurate.

In continuation of the "Illustrated Library of Travel, Exploration, and Adventure," we have as a second volume, without numerical designation, "Travels in Arabia."² With Bayard Taylor as the compiler, we have a guarantee that a book of travel shall be one of interest and profit. This volume is composed of seventeen chapters, which are made up principally from the writings of Niebuhr, Burckhardt, Wellsted, Burton, and Palgrave, with fourteen nice wood-cuts illustrative of the subject. Mr. William G. Palgrave, son of Sir Francis Palgrave, the historian, has the honor of furnishing more than half of this volume. He travelled in Central Arabia in 1862-3, and having a thorough knowledge of the Arabic language, with the command of a vigorous and picturesque style as a writer, his narrative is one of special interest. This new volume is commended as a comprehensive view of a comparatively unknown land.

¹ Holy Land, with Glimpses of Europe and Egypt. A Year's Tour. By S. D. Phelps, D. D. New Haven: Chas. C. Chatfield & Co. 12mo. pp. 449. \$1.75.

² Travels in Arabia, compiled and arranged by Bayard Taylor. New York: Scribner, Armstrong & Co. 1872. 12mo. pp. 325. \$1.50.

"AMERICANISMS"¹ is the title of a large volume in which Professor De Vere has endeavored to collect and preserve words and phrases distinctively American, and set forth their origin and signification. In his preface he gives Mr. Marcy, late Secretary of State, the credit of first using the phrase "American Language" in any official document. He mentions also the historic fact that the late Emperor Alexander of Russia, "smarting under the defeat he had suffered in the Crimea at the combined hands of the French and the English, decreed that certain documents should be translated from the Russian into the American tongue." The author admits that there is as yet no American language,—that we speak English; but, he adds, "we talk American." Prominent among the peculiar phrases collected in this volume are "watchwords and nicknames."

It is questionable how far it is desirable to preserve in permanent form these peculiarities of our *talk* in distinction from our speech. Whatever is unauthorized by good usage, may well be ephemeral. Much that is uncouth and low had better be forgotten. There is danger of perpetuating vulgarisms by giving them a permanent record. An Englishman in reading this book might be led to regard that as common with the American people, which is only exceptional. The author says in his preface: "The native of the New World may in dress and appearance, in culture and refinement, pass unnoticed in European society; but no sooner does he open his lips, than his intonation, choice of words, and structure of sentence, betray his foreign birth." This is not altogether true. The difference between the American use of language and the English, in good society, is not so great as the difference between the usage among the common people of different counties in England itself. Indeed, a well-educated American finds that his nationality is first recognized in England more frequently by the shape of the toes of his boots, than by his speech or talk. What is common to England and America in the use of language, is the essential constituent of our language. What is distinctive to either nation is of little permanent value in linguistic science. At the "Coliseum" in Boston, during the Jubilee now in progress, two persons were heard engaged in conversation. One expressed to the other his indignation that everything here is called English, adding: "And they say it so *beastly*." That is English, sure! But who would want a book made up of such "talk"?

We would not imply that the volume of "Americanisms" is made up wholly of vulgarisms. It contains much valuable information. It evinces great industry and perseverance on the part of the author. It will entertain the common reader, and interest those who have a taste for research in its line.

¹ Americanisms: The English of the New World. By M. Schele De Vere, LL. D., Professor of Modern Languages in the University of Virginia. Author of "Studies in English." New York: Charles Scribner & Co. 1872. Octavo. pp. 685. \$2.50.

CONGREGATIONAL QUARTERLY RECORD, 1872.

CHURCHES FORMED.

AURORA, Neb., April 28, 13 members.
 BALA, Mo., Welsh.
 BELLE PRAIRIE, Minn., 9 members.
 BLUE RIDGE, Kan., April 4, 11 members.
 CANNON CITY, Minn.
 CHERRY CREEK, Kan., May 28, 9 members.
 COLUMBUS, O., High St. Ch., March 9, 30 members.
 EAST SELMA, Ala., May 12, 26 members.
 EXETER, Neb., March 31, 12 members.
 FAIRVIEW, Kan.
 FERGUS FALLS, Minn., April 7, 9 members.
 GRANT, Kan., April 5, 12 members.
 GLENCOE, Neb., March 13, 8 members.
 HAMILIN, Kan.
 HILLIARDS, Mich., March, 37 members.
 INDEPENDENCE, Kan., April 30.
 JENKINS MILLS, Neb., March 3, 8 members.
 LITTLE FALLS, Minn., May 11, 9 members.
 LONE TREE, Neb., April 21, 13 members.
 MILLVILLE, Mo., 1st Ch. of St. Charles, May 16.
 MODESTO, Cal.
 NEW MALDEN, Kan., March 21, 30 members.
 OSBORN, Mo., 20 members.
 PARIS, Tex.
 PIERCE CITY, Mo., May 12.
 SAREETHA, Kan.
 SNOW HILL, Mo., May 16, 10 members.
 SPENCER, Io., March 17, 11 members.
 STEPHENSVILLE, Wis., May 15, 17 members.
 STRANGER, Kan., March 27, 34 members.
 YORK, Neb., March 1, 8 members.
 YORK, Mo., May 12.

MINISTERS ORDAINED.

BRIER, J. W., Jr., in Oroville, Cal., April 25. Sermon by Rev. J. W. Brier, of Cherokee. Ordaining prayer by Rev. Hiram Cummings, of Dutch Flat.
 BUMSTEAD, HORACE, over the Vine St. Ch. in Minneapolis, Minn., May 1. Sermon by Rev. James W. Strong, D. D., of Carleton College. Ordaining prayer by Rev. Edward Brown, of Medford.
 CURTIS, W. W., to the work of the ministry, in Huntley, Ill., March 8. Sermon by Rev. Aaron L. Chaplin, D. D., of Beloit College.
 GOODMAN, WILLIAM, to the work of the ministry, in West Vigo, Ind., May 12. Sermon by Rev. E. Frank Howe, of Terre Haute.
 HAYWARD, W. T., over the Ch. in Maine, N. Y., May 1. Sermon by Rev. Edwin Taylor, D. D., of Binghamton. Ordaining prayer by Rev. George A. Pelton, of Candor.
 HURD, A. A., to the work of the ministry in Muscotah, Kan., March 21. Sermon by Rev. Samuel A. Van Dyke, of Centralia.

LINCOLN, NEHEMIAH, over the Ch. in Harrison and North Bridgton, Me., May 15. Sermon by Rev. Edwin P. Wilson, of Bridgton. Ordaining prayer by Rev. Wellington Newell, of North Waterford.
 MATTHEWS, WM. D., to the work of the ministry, in Onarga, Ill., May 14.
 OLDS, H. H., over the Ch. in West Granville, Mass., May 22. Sermon by Rev. Henry Hopkins, of Westfield.
 PORTER, HENRY D., to the work of the ministry, in Beloit, Wis., May 29. Sermon by Rev. Selah B. Treat, of Boston, Mass. Ordaining prayer by Rev. James J. Blaisdell, of Beloit College.
 POTWIN, W. S., to the work of the ministry, in Fayette, Io., May 15. Sermon by Rev. Loren W. Brintall, of Winthrop.
 PRIOR, ISAAC R., to the work of the ministry, in New York City, May 19.
 SCRIBNER, —, to the work of the ministry, in Louisville, Kan., May 22. Sermon by Rev. M. Officer.
 SIMMONS, HENRY C., to the work of the ministry, in Oakfield, Wis., May 8. Sermon by Rev. E. F. Williams, of Chicago, Ill.
 SMITH, ARTHUR H., to the work of the ministry, in Beloit, Wis., May 29. Sermon by Rev. Selah B. Treat, of Boston, Mass. Ordaining prayer by Rev. James J. Blaisdell, of Beloit College.
 TYLER, HENRY M., to the work of the ministry, in Toulon, Ill., May 6. Sermon by Rev. Lathrop Taylor, of Farmington. Ordaining prayer by Rev. Asahel A. Stevens, of Peoria.

MINISTERS INSTALLED.

CHAPMAN, Rev. JACOB, over the Ch. in Kingston, N. H., May 1.
 COOLEY, Rev. HENRY E., over the Ch. in Littleton, Mass., May 9. Sermon by Rev. Joshua Wellman, D. D., of Newton. Installing prayer by Rev. Leonard Luce, of Westford.
 CROSBY, Rev. ARTHUR, over the Ch. in Kent, Ct., May 24. Sermon by Rev. Howard Crosby, D. D., of New York City.
 CROWTHEL, Rev. THOMAS, over the South Ch. in Pittsfield, Mass., May 22. Sermon by Rev. John Todd, D. D., of Pittsfield. Installing prayer by Rev. Nahum Gale, D. D., of Lee.
 HAY, Rev. JAMES, over the church in Brockville, Ont., Feb. 6. Sermon by Rev. Edward Ebbs, of Ottawa.
 HULBURT, Rev. C. B., over the 2d Ch. in Bennington, Vt., May 1. Sermon by Rev. Harvey D. Kitchel, D. D., of Middlebury College.
 JONES, Rev. CLINTON M., over the Ch. in Eastford, Ct., May 8. Sermon by Rev. Henry F. Hyde, of Pomfret. Installing prayer by Rev. Francis Williams, of Chaplin.

- MARVIN, Rev. ABILAH P., over the Ch. in Lancaster, Mass., May 1. Sermon by Rev. Joshua W. Wellman, D. D., of Newton. Installing prayer by Rev. William J. Batt, of Leominster.
- MCNEILLE, Rev. ROBERT G. S., over the Porter ch. in North Bridgewater, Mass., Apr. 26. Sermon by Rev. Edward L. Clark, of New Haven, Ct. Installing prayer by Rev. Charles W. Wood, of Campello.
- PUTNAM, Rev. GEORGE A., over the Ch. in Milbury, Mass., April 11. Sermon by Rev. Edmund K. Alden, D. D., of Boston. Installing prayer by Rev. William T. Briggs, of East Douglas.
- RICHARDSON, Rev. ELIAS H., over the Centre Ch. in Hartford, Ct., April 24. Sermon by Rev. George L. Walker, D. D., of New Haven. Installing prayer by Rev. Aaron C. Adams, of Wethersfield.
- SALTER, Rev. CHARLES C., over the Ch. in Duluth, Minn., March 12. Sermon by Rev. James W. Strong, D. D., of Carleton College. Installing prayer by Rev. Prescott Fay, of Minneapolis.
- STRONG, Rev. EDWARD, D. D., over the South Evangelical Ch. in West Roxbury, Mass., May 2. Sermon by Rev. Henry M. Parsons, of Boston. Installing prayer by Rev. Thomas Laurie, D. D., of Providence, R. I.
- TAYLOR, Rev. WILLIAM M., over the Tabernacle Ch. in New York City, April 9. Sermon by Rev. Henry W. Beecher, of Brooklyn. Installing prayer by Rev. Leonard Bacon, D. D., of Yale Theological Seminary.
- TOLMAN, Rev. SAMUEL H., over the Ch. in Lenox, Mass., April 2. Sermon by Rev. Edmund K. Alden, D. D., of Boston.
- TWINING, Rev. KINSLEY, over the Union Ch. in Providence, E. I., May 1. Sermon by Rev. George L. Walker, D. D., of New Haven, Ct. Installing prayer by Rev. James G. Vose, of Providence.
- TWOMBLY, Rev. ALEXANDER S., over the Winthrop Ch. in Charlestown, Mass., May 2. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. George W. Blagden, D. D., of Boston.
- VIRGIN, Rev. SAMUEL H., over the Ch. in Harlem, N. Y., April 18. Sermon by Rev. William I. Budington, D. D., of Brooklyn. Installing prayer by Rev. Henry M. Storrs, D. D., of Brooklyn.
- WILLISTON, Rev. M. L., over the 1st Cong. Ch. in Galesburg, Ill., May 17. Sermon by Rev. Joseph E. Roy, D. D., of Chicago.
- ZABRISKIE, Rev. F. N., D. D., over the Ch. in Saybrook, Ct., April 19. Sermon by Rev. Elbert S. Porter. Installing prayer by Rev. Davis S. Brainerd, D. D., of Lyme.
- BELL, Rev. ROBERT C., from the Ch. in Bethel, Ct., April 2.
- BELL, Rev. Samuel, from the Ch. in East Cambridge, Mass., May 29.
- BOURNE, Rev. JAMES R., from the Ch. in West Rutland, Vt., March 22.
- BRADLEY, Rev. CHARLES F., from the Ch. in West Stockbridge, Mass., May 14.
- BRIGHAM, Rev. CHARLES A. G., from the North Ch. in Enfield, Ct., May 5.
- CHAPMAN, Rev. JACOB, from the Ch. in Deerfield, N. H., May 10.
- CHILD, Rev. AUGUSTUS C., from the Ch. in West Charleston, Vt., May 22.
- DOUGHERTY, Rev. JAMES G., from the Ch. in Chillicothe, Mo., April 4.
- FAY, Rev. HENRY C., from the Ch. in Harwich Port, Mass., March 19.
- FENN, Rev. STEPHEN, from the Ch. in Watertown, Ct., March 28.
- HARDY, Rev. GEORGE, from the Ch. in Potsdam Junction, N. Y., May 21.
- HIBBARD, Rev. RUFUS, from the Ch. in Greenfield Hill, Ct., April 23.
- KNIGHT, Rev. MERRICK, from the Ch. in Rocky Hill, Ct., March 31.
- LEE, Rev. SAMUEL H., from the 2d Ch. in Greenfield, Mass., April 2.
- LONGLEY, Rev. MOSES M., from the Ch. in Greenville, Ill., May 20.
- MERRY, Rev. THOMAS T., from the Ch. in Norway, Me., April 28.
- MILLER, Rev. SIMEON, from the Ch. in South Deerfield, Mass., May 21.
- MORSE, Rev. CHARLES F., from the Ch. in Phillipston, Mass., May 21.
- PAINE, Rev. SEWELL, from the Ch. in Montgomery, Vt., March 12.
- POST, Rev. MARTIN, from the Ch. in Sterling, Ill., April 12.
- RICHARDSON, Rev. ELIAS H., from the 1st Ch. in Westfield, Mass., March 5.
- RICHARDSON, Rev. MERRILL, D. D., from the New England Ch. in New York City, May 14.
- RUSSELL, Rev. EZEKIEL, D. D., from the Winthrop Ch. in Holbrook, Mass., May 14.
- SEVERANCE, Rev. JOHN F., from the Ch. in Madison, O.
- STRATTON, Rev. ROYAL B., from the Old South Ch. in Worcester, Mass., April 25.
- TWINING, Rev. KINSLEY, from the Prospect St. Ch. in Cambridgeport, Mass., April 24.
- WILLIAMS, Rev. EDWIN S., from the Free Ch. in Andover, Mass., June 1.
- WRIGHT, Rev. GEORGE F., from the Ch. in Bakersfield, Vt., May 14.

MINISTERS MARRIED.

- ATKINSON-CLARK. In Boston, Mass., April 9. Rev. Timothy Atkinson to Miss Eudora Clark, both of Boston.
- BICKFORD - PROSENS. In Allegan, Mich., March 21. Rev. Levi F. Bickford to Miss Lottie A. Prosens, both of Allegan.
- CUTLER - DENNEY. In Green Prairie, Minn., May 13. Rev. William A. Cutler, of Little Falls, to Miss Mary A. Denney, of Green Prairie.
- DIXON - REESE. In Chicago, Ill., May 5. Rev. Julian H. Dixon, of Brandon, Wis., to Miss Esther A. Reese, of Chicago.

MINISTERS DISMISSED.

- ALLEN, Rev. L. WHEATON, from the Ch. in South Braintree, Mass., May 14.
- BALLARD, Rev. ADDISON, D. D., from 1st Ch. in Detroit, Mich., Mar. 28.
- BATES, Rev. JAMES A., from the Ch. in Belpe, O.

GRISWOLD—FAY. In Worcester, Mass., Rev. J. B. Griswold, of East Hampton, Ct., to Miss Emily E. Fay, of Worcester.
 PAGE—LENNAN. In Metamora, Ill., May 28, Rev. B. Greely Page, of Emerald Grove, Wis., to Miss Amanda Lennan.
 PASCO—GUTHRIE. In Marysville, O., May 21, Rev. M. K. Pasco, of St. Johns, Mich., to Miss Nellie Guthrie, of Marysville.
 RIGGS—ACKLEY. In Granville, O., May 28, Rev. Stephen R. Riggs, of the Dakota Mission, to Mrs. Annie B. Ackley.
 TOLMAN—COWLES. In New Haven, Ct., May 22, Rev. George B. Tolman, of Brookfield Vt., to Miss Sarah E. Cowles, of New Haven.
 WRIGHT—BROWN. In Cleveland, O., April 4, Rev. Walter E. C. Wright, of Philadelphia, Pa., to Miss Helen M. Brown, of Cleveland.

MINISTERS DECEASED.

1871.

LEVINS. Rev. ISRAEL HALL, in Madrid, N. Y., July 20, aged 53 years.
 WILLOUGHBY. Rev. REUBEN, in Little Valley, New York, Oct. 18.

1872.

BOURNE. Rev. GEORGE W., in Woodbridge, N. J., April 23.
 DANA. Rev. GIDEON, in Oberlin, O., May 9, aged 66 years.
 DUNNING. Rev. ANDREW, in Thompson, Ct., March 26, aged 56 years.
 FOSTER. Rev. LEMUEL, in Washington Heights, Ill., April 1, aged 71 years.
 HALL. Rev. JOB, in Orwell, Vt., Feb. 15, aged 69 years.
 HALL. Rev. O., in Newtonville, Mass., May 6, aged 56 years.
 HOPKINS. Rev. Albert, in Williamstown, Mass., May 24, aged 64 years.
 HUNTER. Rev. ROBERT, in Nevinville, Iowa, March 11.
 LORD. Rev. Charles, in New York City, March 23, aged 56 years.
 PEDLEY. Rev. CHARLES, in Cobourg, Ont., Feb. 22.
 ROCKWOOD. Rev. LUBIN B., in Boston Highlands, Mass., May 7, aged 54 years.
 STEELE. Rev. JOSEPH, in Mobile, Ala., April 25, aged 71 years.

TYLER. Rev. JAMES B., in Groton, Ct., May 25, aged 30 years.
 UPHAM. Rev. THOMAS C., D. D., in New York City, April 2, aged 73 years.
 WHITE. Rev. JOHN, in Grianell, Io., Mar. 23, aged 38 years.

MINISTERS' WIVES DECEASED.

BULFINCH. Mrs. EMELINE T., wife of Rev. John J., in Freeport, Me., March 23, aged 39 years.
 BURBANK. Mrs. DELPHA H., wife of Rev. Caleb, in Stamford, N. Y., April 4, aged 67 years.
 BURNHAM. Mrs. —, wife of Rev. Jonas, in Farmington, Me., April 24.
 CARPENTER. Mrs. Sarah M., wife of Rev. Henry, in Smyrna, N. Y., March 25.
 DARLING. Mrs. L. M., wife of Rev. Samuel D., in Oakfield, Wis., Feb. 2, aged 62 years.
 DOUGLASS. Mrs. LUCY A., wife of Rev. John A., in Waterford, Me., April 23.
 DYER. Mrs. ESTHER A., wife of Rev. E. Porter, in Shrewsbury, Mass., June 2, aged 56 years.
 FARNSWORTH. Mrs. REBECCA M. T., wife of the late Rev. J. D., in Boston, Mass., April 25.
 FRISBIE. Mrs. —, wife of Rev. Alvah L., in Des Moines, Io., May 15.
 HOLLISTER. Mrs. —, wife of Rev. P. H., in Hancock, Mich., March 6, aged 53 years.
 HYDE. Mrs. ABBY B., wife of the late Rev. Lavius, in Andover, Ct., April 7, aged 72 years.
 JORDAN. Mrs. —, wife of Rev. A. B., in Turner, Me., April 23.
 PARK. Mrs. LUCINDA H., wife of the late Rev. Calvin, D. D., in Stoughton, Mass., May 6, aged 82 years.
 PETERS. Mrs. CORNELIA P., wife of Rev. Aaron B., in Schodack, N. Y., March 21.
 SALMON. Mrs. MARY, wife of Rev. John, in Forest, Ont., March 29, aged 29 years.
 SMITH. Mrs. —, wife of Rev. Oscar M., in Monticello, Ill., May 21.
 TAPPAN. Mrs. ELEANOR H., wife of Rev. Samuel S., in Providence, R. I., aged 53 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Nineteenth Annual Meeting of the American Congregational Association (agreeably to notice in the "Congregationalist") was held May 28, 1872, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. J. W. Chickering, D. D., of Wakefield.

The minutes of the last Annual Meeting were read and approved.

The Annual Reports of the Directors, of the Library Committee, and of the Treasurer, were read, accepted, and referred to the Board of Directors for publication.

Voted: That Art. 4 of the Constitution be amended by inserting the words "Assistant Treasurer" after the word "Treasurer," in the enumeration of the officers of the Association.

Voted: That after the word "Directors," in Art. 7 of the By-Laws, the following clause shall be inserted: "who shall also define the duties and responsibilities of the Assistant Treasurer."

The following officers were then chosen for the ensuing year: —

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

HON. WILLIAM W. THOMAS, Portland, Me.

Rev. NATHANIEL BOUTON, D. D., Concord, N. H.

Rev. HARVEY D. KITCHEL, D. D., Middlebury, Vt.

Rev. JACOB IDE, D. D., Medway, Mass.

Rev. SETH SWEETSER, D. D., Worcester, Mass.

HON. SAMUEL WILLISTON, Easthampton, Mass.

Rev. THOMAS SHEPARD, D. D., Bristol, R. I.

HON. AMOS C. BARSTOW, Providence, R. I.

Rev. LEONARD BACON, D. D., New Haven, Conn.

HON. WILLIAM A. BUCKINGHAM, Norwich, Conn.

HON. CALVIN DAY, Hartford, Conn.

Rev. WILLIAM M. TAYLOR, New York City.

Rev. RAY PALMER, D. D., New York City.

Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 A. FINCH, Esq., Milwaukee, Wis.
 Rev. WILLIAM E. MERRIMAN, D. D., Ripon, Wis.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
 Rev. GEORGE MOOAR, D. D., Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, Can.

Directors.

Hon. EDWARD S. TOBEY, Boston.	JAMES P. MELLEDGE, Esq., Cambridge.
JOHN FIELD, Esq., Arlington.	
Rev. ALONZO H. QUINT, D. D., New Bedford.	Hon. RUFUS S. FROST, Chelsea.
EZRA FARNSWORTH, Esq., Boston.	J. RUSSELL BRADFORD, Esq., Boston.
Rev. H. M. DEXTER, D. D., Boston.	WM. C. STRONG, Esq., Brighton.
HENRY D. HYDE, Esq., Boston.	DAVID N. SKILLINGS, Esq., Winchester.
Rev. JOHN O. MEANS, D. D., Boston.	Rev. N. G. CLARK, D. D., Boston.
	RICHARD H. STEARNS, Esq., Boston.

Treasurer.

SAMUEL T. SNOW, Esq., Boston.

Corresponding Secretary, Librarian, and Assistant Treasurer.

REV. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

REV. DANIEL P. NOYES, Longwood.

Auditor.

JOSEPH N. BACON, Esq., Newton.

On motion, it was unanimously

Resolved, That the thanks of this Association be presented to J. P. Melledge, Esq., for the faithful, efficient, and arduous services *gratuitously* rendered by him as Treasurer of this Association for the last fifteen years, and they sincerely regret that circumstances, in his judgment, make it necessary for him to decline a re-election.

The meeting was then adjourned.

DANIEL P. NOYES, *Rec Sec'y.*

NINETEENTH ANNUAL REPORT

OF THE

American Congregational Association.

IN accordance with an excellent and long-established custom, the Directors of the American Congregational Association submit herewith their Nineteenth Annual Report ; setting forth the condition, the work, the purposes and prospects of the Association as they now present themselves.

At the commencement of the closing year, the Directors found themselves with the care of the two large granite buildings, on the corner of Beacon and Somerset Streets, known as the Club and Gardner estates, which had been purchased at a cost of \$294,000, and upon which \$94,000 had been paid. Both buildings were well occupied and paying a fair rent. The treasury was in no condition to warrant a further outlay. Interest on the two mortgages of \$100,000 each must be paid, and the entire assets of the Association, including what had been paid, cash on hand, subscriptions, and reliable pledges, amounted to \$159,000.

The first and main work of the year, therefore, was and has been to procure funds. This subject has been presented by the Corresponding Secretary in all available pulpits on the Sabbath, at local and State Associations and Conferences where opportunity could be secured, and many an appeal has been made through our denominational papers. Late in the summer, a brief statement was prepared, under the direction of this Board, upon more than one thousand of which a letter was written by the Secretary, and sent to the pastors of the abler churches from which no contribution had been received. Pledges began to come in, giving assurance of speedy responses, and arrangements were being made for appeals to some of our best giving churches, when suddenly the imperious cry for immediate and large benefactions for burning Chicago broke upon the public ear, which admitted of no delay. Naturally, if not necessarily, ours with

many a like claim was pushed aside, and for months very little progress could be made. In December, approaching Forefathers' day, there seemed to be some hope that this cause would now, or early the then coming year, find a place in the larger and hitherto non-responding churches, and strong efforts in this direction were put forth. But just then, in that very month, and at the doors of these very churches, our Secretary met the pastors and agents of the two Congregational churches whose sanctuaries had been burned, and of the Theological Seminary of Chicago, whose appeals were so strong, so persistent, and touching for \$100,000 immediately, to save imperilled interests, that again this object fell into the background, and appointments made had to be given up, and in four instances, where they were fulfilled, and in important churches, the results went to Chicago instead of coming here. Such providential interventions could not be foreseen and so forefended; and again bending to the inevitable, and waiting further developments, seemed the only alternative.

In February, a series of Missionary Conventions were organized in Connecticut, at which each of the eight Co-operative Congregational Benevolent Societies had the opportunity briefly to present itself. Our Secretary attended every one of them, — twenty-six in number, — covering a period of nine weeks, so canvassing pretty thoroughly the entire State, and from which good results are anticipated, foretastes of which have been already received.

The Oberlin Council was attended, and this object was very briefly presented by the chairman of our Finance Committee and the Secretary, and a highly commendatory resolution was unanimously adopted by the Council.

Notwithstanding all these untoward circumstances, some financial progress has been made, as will be seen by the Treasurer's report, herewith appended. The assets of the Association are to-day a trifle over \$181,000, against \$159,000 one year ago to-day. A fraction over \$100,000 has been paid upon the two estates, principal and interest, and the available resources of the Treasury for the necessary changes are \$81,259.

But May 1st came, and with it the possession of the Club-House; and the Gardner House was to be vacated in thirty-five days. Rents ceased, and interest was going along while receipts came slowly in. Plans for the required changes had been prepared, examined, and adopted. Estimates had been made of the entire cost, viz., \$120,000; and now but one open course for this Board presented itself, viz.,

to "rise up and build," just so fast and so far as the means at their possible command would allow.

The conviction forced itself upon this Board that, with such a property on their hands, whose possibilities of untold usefulness, when properly developed, were so apparent, the entire membership of our churches would cry out against them if they did not go forward, and especially, that those who have hitherto failed to give anything would, when they should see the building in possession, and the required changes actually in process of execution, come generously to their aid, and so the indispensable \$39,000 would be supplied by the time it would be absolutely required. Not to go forward was to sacrifice rapidly what had already been gained. Contracts were accordingly made for raising the buildings and placing them on a level and in line, and for some other parts of the necessary work which has already commenced. Gladly would they now close contracts for the completion of the entire structure, and would do so at once if the state of the treasury would allow. They cannot make brick without straw. They can only use the means the churches place at their disposal. They are a unit against increasing the present liabilities of the Association. A brief statement to the foregoing effect has been published by the Building Committee, and this Board entertains the strong hope that speedy and generous responses will be made. Complete and creditable success is within easy reach, if each Congregational church will take a reasonable share of this denominational responsibility. One fair, round gift from those churches, not yet contributing anything, is all that will be required. Less than this it is not easy to see that any church would wish to do. Indifference to this whole enterprise, delay or refusal to aid at all, will be exceedingly embarrassing. The position which the Providence of God is calling Congregational churches to take and maintain, is every way important, and failing to meet this exigency would be inexcusably humiliating. Every church can certainly take *one* collection, and more than this is not sought. There are more than five that have not given anything, to one that has. Two hundred and thirty-two in Massachusetts, and exactly the same number in Connecticut, have taken no collection. It is hard to believe that they will longer withhold this needed aid.

A number of discreet and efficient ladies in Boston and vicinity have kindly offered this Board a public Fair, to be held this coming autumn, with a view to increase the public interest in the contemplated House and its objects; also to promote more intimate ac-

quaintance among the membership of the Congregational churches, and at the same time to add materially to its pecuniary resources. After due consideration, the Board unanimously accepted the generous offer, and appointed an especial committee with full powers to consummate the arrangement. The Fair will open in Horticultural Hall, Boston, October 21, and continue for eight or twelve days, and will be conducted on strictly religious principles, and if cordial co-operation shall be secured, will meet the expectations of its earnest projectors.

Less labor has been bestowed upon the Library the past year, having reference to its increase, than usual. The attention of the Librarian has been absorbed in other lines of effort. In no year, however, has it been so much sought and consulted. For particulars, see Library Committee's report herewith submitted.

Expecting to meet their friends in their own room in the Congregational House at the next Anniversary of this Association, and every way hopeful of the practical sympathies and co-operation of those in whose interests they have been laboring, the Directors cheerfully submit the results of the past year's work, rejoicing to see that this long contemplated enterprise has such favorable indications of a speedy and satisfactory consummation.

REPORT OF LIBRARY COMMITTEE.

THE Committee on Library respectfully present the following Report:—

The interests of the Library have necessarily been subordinate to the interests of the expected building for its safe custody,—but they have by no means been neglected.

The *volumes* are regarded as being in two classes, viz., the regular series, or library proper, and the duplicates. The volumes in the regular series, including *no* duplicates, now number 12,939,—an increase of 602 during the year. The number of duplicates is now 2,353,—a net increase of 236 during the year. The duplicates are nearly as valuable as those in the regular series, inasmuch as they are available for exchanges, by which the regular series is steadily augmented. The *total* number of volumes is 15,292,—an increase of 838.

Among the volumes added, there continue, as heretofore, to be

found a greater or less number of rare and valuable works. Some of the additions are of early writers,—such as the Mathers,—volumes very hard to obtain, and not to be found in some libraries collected at great expense.

No *exact* numbering of *pamphlets* has yet been made. The *additions* during the year number 5,440. In this department, the Library is very valuable.

The *cataloguing* of the regular series of *bound volumes*, which was in process last year, has been completed. Each title is entered upon a separate slip of paper,—the method now favored by the best librarians. The Association is to be congratulated upon the completion of this important work. The same work has been begun with the *pamphlets*, and will require all the time that can be given consistently with other duties.

The Library is open at all hours during the day, and is consulted to an extent which shows its value. The Committee find that the books are well arranged and most carefully preserved. No suggestions of any action by the Association are deemed necessary, until the expected commodious and safe quarters are completed.

The experience and watchfulness of the Librarian; in securing additions, render his services, not only valuable, but *increasingly* valuable; and in the Assistant Librarian the Association has an official whose faithfulness and ability the Committee believe unsurpassed by those of any such person in any other Library.

Respectfully submitted,

ALONZO H. QUINT, }
DANIEL P. NOYES, } *Library*
JOHN O. MEANS, } *Committee.*

BOSTON, May 27, 1872.

DONATIONS OF BOOKS AND PAMPHLETS.

	Vols.	Pam.
Adams, Rev. A. C., Wethersfield, Ct.	2	
Adams, Rev. Thomas, Waterville, Me.		150
Aiken, Rev. Charles A., Princeton, N. J.		1
Alden, Rev. Ebenezer, jr., Marshfield	1	
American Board of Commissioners for Foreign Missions, Newspapers		247
American Home Missionary Society	1	12
American Missionary Association	4	
Ames, Pelham W., Longwood	6	8

SECOND SERIES. — VOL. IV. NO. 3.

30

	Vols.	Pam.
Anderson, Rev. Joseph, Waterbury, Ct.	8	16
Anderson, Rev. Rufus, D. D., Boston Highlands, Newspapers . . .		161
Andrews, Rev. W. W., and Rev. Chas. B. McLean, Wethersfield, Ct. .	55	72
Avery, Rev. F. D., Columbia, Ct.	1	
Bancroft, Rev. D., Prescott		6
Barton, Rev. Walter, Suffield, Ct.		1
Bowdoin College		1
Brewer, Fisk P., Chapel Hill, N. C.		18
Buckingham, Rev. S. G., D. D., Springfield	1	
Bulkley, Mrs. Rebecca C., Southport, Ct.		18
Burnham, Samuel, No. Cambridge		6
Butler, Rev. Daniel, Boston	15	21
Button, Dea. Philander, Greenwich, Ct.	3	1
Chapin, Dr. A., Winchester		73
Chapman, George H., Saybrook, Ct.	1	
Chipman, Rev. R. M., E. Granby, Ct.	13	4
Cincinnati Public Library	1	
Clapp, Rev. A. H., D. D., New York City	57	16
Clapp, J. B., Boston	17	74
Clark, Rev. S., Eastford, Ct.	2	10
Clarke, Rev. Dorus, D. D., Boston	1	
Congregational Publishing Society	6	
Congregationalist, Publishers of	6	205
DeWitt, Rev. John, Boston	4	
Drake, Mrs. Nathan, Easton	9	
Durant, Dea. Augustus, Melrose	4	4
Eastman, Rev. L. R., jr., Framingham		104
Essex Institute, Salem		7
Field, Rev. T. P., D. D., New London, Ct.		2
Foster, Rev. L., Washington Heights, Ill.		2
Gale, Rev. N., D. D., Lee	40	4
Gilman, Rev. E. W., New York City, Manuscripts	4	42
Green, Dr. S. A., Boston	5	154
Green, Thomas, Chelsea		4
Hayward, Rev. Silvanus, So. Berwick, Me.	3	
Hobart, Rev. L. S., New York City	18	8
Hodges, Rev. R. M., D. D., Cambridge	1	
Holmes, Rev. James, Bennington, N. H.	27	234
Hovey, Rev. Geo. L., Hartford, Ct.		14
Hoyt, Ebenezer, No. Stamford, Ct.	1	
Huntington, Rev. E. B., Stamford, Ct.		2
Hyde, William, Ware		11
James, Rev. Horace, Greenwich, Ct.	327	1184
Jarvis, Dr. Edward, Dorchester		4
Ketchum, Rev. Silas, Bristol, N. H.		12
Lane, Rev. John W., Whately	3	761
Langworthy, Frank A., New Haven, Ct.		1
Manning, Rev. Abel, Goffstown, N. H.		17

	Vols.	Pam.
Marsh, Miss —, Wethersfield, Ct.	2	25
Massachusetts Historical Society	2	
Mather, Roland, Hartford, Ct.	4	
McKenzie, Rev. Alexander, Cambridge		4
Means, Rev. J. H., Dorchester		24
Means, Rev. John O., D. D., Boston Highlands	1	127
Mitchell, Dr. Jacob, Chelsea	1	
Morss, Rev. George H., Townsend		1
Mt. Holyoke Seminary, So. Hadley		398
Munger, Rev. T. T., Lawrence		22
Norton, Dea. Charles E., So. Berwick, Me.		7
Noyes, Miss G. B., Westerly, R. I.	6	30
Noyes, L. E., Abington		1
Oberlin College, O.		2
Parker, Miss Hannah H., Goffstown, N. H.	10	27
Parker, Rev. Horace, Pepperell		104
Parsons, Rev. E. G., Derry, N. H.		3
Perkins, Rev. F. T., Hartford, Ct.	4	2
Pratt, Mrs. Amos, Easton	8	
Rich, Rev. A. B., D. D., W. Lebanon, N. H.		1
Robinson, Rev. R. T., Winchester	2	53
Rodman, Dr. W. W., New Haven, Ct.	7	
Root, George W., Hartford, Ct.	1	
Stockwell, S. N., Boston, 2 Photographs	2	145
Sylvester, Mrs. George, Easton		3
Taylor, Mrs. George H., New York City	1	119
Taylor, Mrs. T. A., Slatersville, R. I.	13	73
Tewksbury, Rev. George A., Plymouth		1
Thomas, Marcia A., Marshfield		1
Thompson, Rev. J. P., D. D., New York City	3	423
Torrey, Rev. C. C., Georgia, Vt.	2	
Wallace, Rev. C. W., D. D., Manchester, N. H.	9	5
Walley, S. H., Boston	14	19
Williams, Rev. C. H., Boston	46	122
Wolcott, Rev. Samuel, D. D., Cleveland, O.		3
Wood, Bartholomew, Newton Centre		3

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

THE Nineteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, N. Y., on Thursday, May 9, at half-past three o'clock, P. M.

James W. Elwell, Esq., occupied the chair. Prayer was offered by Rev. Dr. Palmer, of New York. A summary of the Annual Report of the Board of Trustees was presented by the Rev. Ray Palmer, D. D., Corresponding Secretary. The Treasurer read a summary of his Annual Report for the year ending May 1, 1872. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and of the Treasurer, be accepted and published, under the direction of the Board of Trustees.

The attention of the meeting was called to a recent act of the legislature, as follows:—

“AN ACT in relation to trustees and directors of charitable and benevolent institutions.

PASSED March 12, 1872.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. No trustee or director of any charitable or benevolent institution, organized either under the laws of this State or by virtue of a special charter, shall receive, directly or indirectly, any salary or emolument from said institution, nor shall any salary or compensation whatever be voted or allowed by the trustees or directors of any institutions organized for charitable or benevolent purposes, to any trustee or director of said institution for services, either as trustee or director or in any other capacity.”

On motion, the President appointed a committee to nominate officers of the Society for the ensuing year.

The committee reported the following named gentlemen for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected:—

OFFICERS FOR 1871-72.

President.

REV. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

Vice-Presidents.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

Rev. RICHARD S. STORRS, Jr., D. D., Brooklyn, N. Y.

Rev. HENRY M. STORRS, D. D., Brooklyn, N. Y.

HON. BRADFORD R. WOOD, Albany, N. Y.

Rev. O. E. DAGGETT, D. D., New London, Conn.

HON. WM. A. BUCKINGHAM, LL. D., Norwich, Conn.

Rev. EDWARDS A. PARK, D. D., Andover, Mass.

Rev. MARK HOPKINS, D. D., Williamstown, Mass.
 Rev. ISAAC P. LANGWORTHY, Boston, Mass.
 Rev. J. M. MANNING, D. D., Boston, Mass.
 Hon. EMORY WASHBURN, LL. D., Cambridge, Mass.
 Hon. REUBEN A. CHAPMAN, LL. D., Monson, Mass.
 Rev. JOHN O. FISKE, D. D., Bath, Maine.
 Rev. CYRUS W. WALLACE, D. D., Manchester, N. H.
 Rev. H. D. KITCHEL, D. D., Middlebury, Vt.
 Hon. JOHN B. PAGE, Rutland, Vt.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.
 S. B. GOOKINS, Esq., Chicago, Ill.
 Rev. JULIUS A. REED, Columbus, Neb.
 Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.
 Rev. GEORGE L. WALKER, D. D., New Haven, Ct.
 Rev. SAMUEL HARRIS, D. D., New Haven, Ct.
 JAMES SMITH, Esq., Philadelphia, Pa.
 Hon. MARSHAL JEWELL, Hartford, Ct.
 A. S. HATCH, Esq., New York.

Trustees.

Rev. WM. IVES BUDINGTON, D. D.	Rev. GEORGE B. BACON.
Rev. DAVID B. COE, D. D.	Rev. HENRY M. SCUDDER, D. D.
Rev. ALEX. H. CLAPP, D. D.	Rev. C. H. EVEREST.
Rev. CHARLES P. BUSH, D. D.	Rev. G. B. WILCOX.
Rev. H. Q. BUTTERFIELD.	Rev. WILLIAM M. TAYLOR.
HENRY C. BOWEN, Esq.	S. NELSON DAVIS, Esq.
ALFRED S. BARNES, Esq.	JAMES H. STORRS, Esq.
JAMES W. ELWELL, Esq.	WM. HENRY SMITH, Esq.
WILLIAM COIT, Esq.	DWIGHT JOHNSON, Esq.
WILLIAM ALLEN, Esq.	J. B. HUTCHINSON, Esq.
SAMUEL HOLMES, Esq.	CALEB B. KNEVALS, Esq.
ROBERT D. BENEDICT, Esq.	S. B. HALLIDAY, Esq.

Officers appointed by the Board of Trustees:—

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, D. D., 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

N. A. CALKINS, 69 Bible House, New York.

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

STATEMENT OF THE TRUSTEES.

INTRODUCTORY REMARKS.

THE American Congregational Union has successfully held on its way to the close of another financial year. According to the usual custom, the Board of Trustees desire to present to the members and friends of the Union such statements and suggestions as may clearly exhibit the progress and the necessities of its work. They deem this no mere form. Those who contribute to any object of Christian benevolence, must be supposed to have a real interest in it; and they are justly entitled to definite information as to the manner in which their gifts have been expended and in respect to the good accomplished by them. Nothing but a clear knowledge of the facts pertaining to any department of Christian activity can be relied on to sustain the popular interest in it, for any considerable time.

The various organizations for Christian work which are so characteristic of our day, have been the natural outgrowth of that great awakening of the churches to the duty of Christianizing the world, by which the present century has been marked. Each one of them has been born of some newly-discovered want. Each has had its own history and peculiar development. In respect to each, many things have been learned by experience; so it will doubtless continue to be. As benevolent associations are not ends, but means, they will, of course, if worked successfully, be kept from falling into mere routine, and will be constantly adapting themselves to varying circumstances. They will watch for and promptly seize new opportunities. They will bring into play new forces and new methods, and will exhibit both enterprise and flexibility in effective combination. In this way only can they answer the purposes for which they have been formed.

PROGRESS AND PRESENT POSITION OF THE UNION.

The Congregational Union has had a natural and healthful growth. It has been the work of nineteen years to make it what it is. As a centre of intelligence in relation to the interests of our churches, and as a channel of communication, not only between different parts of our own country, but also, to a considerable extent, between ourselves and our English brethren, it has done important service. Especially in the work of aiding to erect houses of worship, it has done a work much greater than even its most sanguine originators dared at first

to hope,—a work the influence of which must reach to coming generations, and materially affect the character and destiny of our country. Its organization and modes of working have from year to year been improved in the light afforded by experience ; so that it has won the confidence of the pastors and churches very generally, both at the East and the West. The Christian sanctuaries that have been erected by its aid, scattered from Maine to Oregon, and held to the Congregational faith and order, demonstrate how completely it has become a national institution. That its annual statements and special appeals have made a favorable and deep impression on the minds of the wise and good, is clearly indicated by the legacies which have been left to its treasury, and the important trusts on behalf of churches which it has been urgently requested to assume.

THE NATIONAL COUNCIL.

There are many who are disposed to congratulate our churches upon the organization of "The National Council" as the means of making the Congregational churches of the United States a denomination more distinctively than they have been in the past. Whatever occasion for congratulation this event may afford, inures in no small measure to the credit of the American Congregational Union, for the work of the Union has been potent in the series of causes which have resulted in this national institution. The Council is not a mushroom product, but is the growth of the last twenty-five years. It is the legitimate result of the extension of our churches. As Congregationalism has spread through the land, the importance of the fellowship and co-operation of the churches has been felt more and more deeply. Hence the Albany Convention was held in 1852. The same causes which led to the convening of that assembly, led to the organization, the following year, of the American Congregational Union. When once organized, the Union entered effectively into the series of causes which shaped the final result.

1. Prominent among the causes referred to, we may name the gathering and publication of the statistics of our churches. This work was commenced by the Union in the Year Book for 1854. It was continued in this form six years. In 1860, these statistics were compiled by Rev. A. H. Quint, and published in the "Congregational Quarterly," and the Year Book was discontinued. While the denomination has great occasion to acknowledge its obligations to Dr. Quint for his statistical labors, yet the fact should not be unknown that during the three years that he spent in the army, this service was performed by the secretary of the American Congregational

Union. Thus the Congregational Union may justly claim the honor of collecting and publishing these statistics for six years before the work was undertaken in its present form, and of having furnished these statistics nine years out of the nineteen.

2. Another efficient agent in preparing the way for the National Council was the "Congregational Quarterly." Its influence in this regard can hardly be over-estimated. A leading clergyman in Ohio, speaking recently of this publication, testified: "It has made us a denomination." This periodical was started in 1859 under the auspices of the Union, in connection with other agencies, and a secretary of the Union, in his official capacity, has ever been one of its proprietors and editors. It is published "under the sanction of the Union," and is our official organ. Its influence, in part, therefore, is one of the legitimate fruits of the Union.

3. A third prominent cause in introducing the Council as a permanent institution was the Council of 1865. That was an influential body, and the beneficent effects of its doings have been recognized and deeply felt by the denomination generally.

It is of special historic interest that the conference of State Committees which met in November, 1864, and arranged the preliminaries of that Council, was convened by the trustees of the American Congregational Union. The secretary of the Union was honored with important responsibilities during the sessions of the Council, and with reference to the subsequent publication of its minutes.

In these and various other ways, the Union has borne a conspicuous part in that series of agencies which have resulted in the inauguration of a National Council, the importance of which, in its varied relations to the interests of the denomination, is as yet but faintly realized.

By the National Council at Oberlin, the Union was indorsed, with strong expressions of confidence, in resolutions, sustained by a succession of able speakers, and adopted unanimously, and the recommendation was sent out to the churches that at least one hundred thousand dollars should be given into its treasury the current year.

SPECIALS.

It will be noticed that a portion of the receipts and of the grants of the Union are marked "Special." As this is a comparatively new feature in the work of the Union, its nature and its advantages need to be more fully understood.

1. The Union does not vote as a gratuity over \$500 to any church. It is found necessary, as a matter of experience, to have

some definite limit to the grants of the Union to prevent the churches from cherishing hopes which cannot be realized, or making demands which are excessive. Still there are churches which need a larger sum than \$500. It has been customary in the past for such churches to make appeals to neighboring churches for help to bring them up to the point where they could avail themselves of the offer of the Union to give them \$500 for "last bills." The churches which have thus given aid directly to the neighboring feeble churches have on account of such gifts excused themselves from contributing directly to the treasury of the Union. As their contributions formerly did not appear in the receipts of the Union, and the public had no means of knowing the part which they took in this general work, a great injustice was done them. This bore particularly hard upon the reputation of the Western churches, where the poor were constantly receiving aid, and the richer churches seemed to be rendering no assistance in the work. By reckoning all such contributions, made directly to neighboring churches, as "special," due credit is given in every case.

2. By including these contributions in the receipts of the Union the amount thus given is received by the poor churches on the same conditions with the regular grants of the Union, these churches being required to give the Union a receipt for the same, and is thus secured permanently against alienation.

3. By means of these specials, the exigencies of the feeblest churches are met, not only by furnishing them with more than \$500, but also by allowing them to receive a part of it for the purchase of building materials before they come to the point of paying "last bills."

4. These specials give the Union the advantage of availing itself occasionally of a personal appeal. To give the greatest efficiency to the general cause, it is necessary sometimes to have a magnetic man present his individual work as the means of enlisting the sympathies of the churches.

5. These specials also afford opportunity to present a specific case to a given church, and thus secure a larger contribution than would be made to the general cause. Such is human nature that more interest is felt in the concrete than in the abstract, in the specific than in the general.

6. These specials also allow the Union to avail itself of the advantages of special relations, for the churches needing more than \$500 have an opportunity to make their appeal not only to neighboring churches, but also to personal friends, wherever they may reside.

7. These specials furnish the feeble churches which are in a condition properly to avail themselves of them, the advantage of making their appeal with the indorsement of the Union.

8. These specials afford the neighboring churches an opportunity to express in a practical way their estimate of the claims of a given church.

9. These specials also give the opportunity to the donors to decide for themselves who shall be the recipients of their bounty. Thus, the Union avoids a difficulty sometimes encountered when the churches allege that their interest in a given work is impaired by their being called to give without being allowed any voice in deciding how or where their contributions shall be expended.

The Union makes its special appropriations "in accordance with instructions of the contributors"; when the money is paid by the donors directly to a church, it sometimes occurs that no instructions are given that it shall be credited to the Union. It needs to be understood that the phrase "in accordance with instructions of the contributors," is used by the Union in a technical sense, not to mean necessarily that in every case such specific instructions are actually given, but simply that the responsibility of the grant rests with the contributors rather than the trustees.

Sometimes those who do not understand this subject of specials allege that the Union claims as its receipts what does not properly belong to them. Such persons need to consider—

1st. That a portion of these specials actually pass through the treasury of the Union. Sometimes they constitute the regular contribution of the churches to the Union, or are actually collected by the secretaries. The fact that a sum is marked "Special," simply indicates that the responsibility as to the mode of its appropriation rests with the donor.

2d. That a still larger portion are diverted from the treasury of the Union by this arrangement, which the Union itself favors, and to exclude these contributions entirely from the receipts would be a gross injustice to the Union. They are as truly a part of the same general work, whether the payment be made direct or indirect.

It is doubtless true that a portion of the receipts marked "Special" are given independently of any agency of the Union, and cannot properly be said to have been diverted from the treasury; but it is impossible to tell definitely how large this portion is.

3d. That the including of these specials in the receipts of the Union is absolutely necessary in order to unify the work of church building. It is only by bringing this whole enterprise of furnishing

our feeble churches with suitable houses of worship within the purview of one national organization that it can be carried on in the most discreet and efficient way. When a church receives a regular grant from the Union, it is required to credit to the Union whatever it has received from neighboring churches and Congregational friends. But when a church receives aid from other churches, without applying to the Union for help, the contributing churches need to report their contributions to the Union and instruct the recipients to give a receipt to the Union, otherwise their contributions cannot be permanently secured against alienation or loss. We ask the aid of the churches and of all individuals engaged in this enterprise, that our efforts for its unification may not be in vain.

LARGER RESOURCES THE GREAT WANT.

No intelligent person can doubt that the question whether our vast territory from ocean to ocean is to be filled with a virtuous and cultured population, or with a morally debased and godless people, will depend on what is done for them *while the type of the national character is forming*. Christianity applied with all its elevating forces, — practically and thoroughly applied to the minds and hearts of the masses, — this alone can prevent the ascendancy of the spirit and habits brought by immigrants from the corrupt cities and towns of Europe. It is already seen that a determination exists on the part of some to break down the sanctity of the Sabbath, and the restraints and safeguards by which alone the purity and order of social life can be preserved. The only effectual means of preventing this, is the prompt establishment of Christian institutions and agencies on a scale commensurate with the imperative demand. The house of worship, the Christian ministry, the Sabbath school, the common school, the academy, the college, the theological seminary, — by these it is that social virtue and a true civilization are to be secured. It is not too much to say that the house of worship is early in the order of things, and the necessary condition of success. But one has only to glance at a map of the wide regions that are so rapidly filling up, to see that the work of erecting houses of worship is as yet only begun. The number of appeals for help are every year increasing, and this will doubtless be the case for some generations to come. Of course, every successful church enterprise adds eventually one to the number of contributing churches; and the great States of the interior that are now receiving aid, will ere long co-operate, it may be expected very efficiently, with the East, in extending aid to others. They are now doing well in proportion

to their resources. Illinois, for example, for the year preceding that just closed, gave more for church building than her own weak churches received. The East need not be discouraged, therefore, at the prospect of a steadily continued and at present increasing demand for assistance. The great central States are to bear their share of the burden, and will doubtless do it cheerfully. What is now specially needed, is, that there should be throughout all the Congregational churches a *hearty unity and earnestness of purpose* in the work of planting the Christian sanctuary wherever the way is open. With one liberal contribution each year from the great body of the Congregational churches, the resources of the Union would be such that there would be no longer any occasion for the exceptional and irregular appeals by which pastors and churches are still, to some extent, annoyed; and the whole work of church building would go on in a thoroughly systematic way, without friction at any point.

PECULIARITIES OF THE WORK OF THE CONGREGATIONAL UNION.

The work of the Congregational Union is complicated and peculiar. It is not the mere raising and paying out of a certain amount of money. This were a simple and comparatively easy matter. Difficult as the raising of funds may be, the *wise expenditure* of them in the building of houses of worship at points counted by the hundred and scattered over the vast regions of our country, is more difficult by far. Of the two hundred and thirty churches aided from the Albany fund and distributed through State committees, several have been transferred to other denominations or have become extinct, and the money, of course, except in two or three cases in which it was without any obligation repaid to the Union, wholly lost to our denomination. Nothing but a constant care and watchfulness, together with legal liens upon the property, could render any grant made to a church secure from loss; and the committees could not exercise any effectual supervision, and took no securities.

But from the time when the Congregational Union became the channel through which the contributions of the churches were appropriated, the matter was placed on a wholly new basis. Express conditions of grants were settled, and blank forms of application containing them prepared, and a positive obligation taken in every case to refund the money granted should the church enterprise prove a failure, or change its denominational character. Every dollar, therefore, given through the Union may be legally reclaimed, if diverted from its purpose. The Union holds, where loans have been made, in some cases, deeds of the entire property; in others,

mortgages to a sufficient amount to make the debt secure ; in others still, it has the contract signed when the money is paid, to refund it if all the terms of the grant are not complied with. In several cases already, when a church has changed its faith, or ceased to exist, the amount given it has been recovered.

The Union, then, has on its hands, besides the work of ascertaining the character of the appeals made for help, and that of raising the money to meet those that are deserving, the great and constantly growing responsibility of *taking care of the whole amount of money given through it from the first*, so as to see that it be not lost, either by neglect to keep the property insured, or by any perversion whatsoever. Already it has about five hundred churches, not including those aided from the Albany fund by committees, over whose success or failure as Congregational churches it must watch ; and every year, in the future, must add, say, from seventy to a hundred more. The entire value of the property invested in all the churches aided it is not easy to determine with exactness ; but it cannot be much less than three millions of dollars (\$3,000,000). It would be a great and useless waste of money to assist churches in the new settlements so liable to sudden change, and then leave them without oversight as regards the ultimate results of what was given.

HOLDING CHURCH PROPERTY IN TRUST.

It has in some notable instances happened that churches built by Congregationalists for Congregational purposes have been in one way and another converted to the use of other denominations. Sometimes this has happened through no fault of those to whom the property has passed. But we regret to say that in some instances there has been exhibited a serious lack of a nice sense of Christian honor on the part of members of other communions. Several Congregational churches, some of them at important points, churches planted and nurtured by Congregational funds, have been successfully tempted to sell themselves to another denomination by the offer of larger sums of money than they could secure from those of their own name. We cannot think this sort of transaction a "provoking one another to love and good works," or in any way creditable to the parties concerned. The Congregational Union has never intentionally given a dollar to enable any church to break away from its relations to those who planted it, and we are confident they never will.

In view of the liability to loss of property invested in church edi-

fices in new positions, those who have given funds have repeatedly requested the Congregational Union to accept and hold their church property in trust, so as to secure it from alienation. This the Union formerly declined to do, because it had not then requisite organic power. It, however, some time since, obtained a special charter from the legislature of New York which enables it to hold property to any extent that is likely to be desired. It will be seen from the treasurer's report that the Central Congregational church in Philadelphia has entrusted to its guardianship the large amount of thirty-two thousand dollars, in order to make sure its perpetual safety against diversion from its purpose. The Union already hold the deeds of a considerable number of churches, and mortgages on others still, besides the general lien on all that have been aided, given it by the conditions of the grant. The confidence reposed in it as a permanent and reliable institution, is one of the clearest indications of its value to the churches.

CHURCHES AIDED THE PAST YEAR.

At the time of the annual meeting one year ago, the Union stood pledged to so large a number of churches that it was deemed best to decline action on new applications for a season, till time should be allowed for the payment of the grants already voted. When the list of these was sufficiently reduced, the accumulated applications were taken up in order, and during the year various sums have been granted to forty-one churches, and to the amount of sixty thousand eight hundred and eight dollars and seventy-one cents (\$60,808.71). These churches are scattered over the following States: Illinois, four; Iowa, six; Kansas, four; Michigan, seven; Minnesota, six; New Hampshire, two; New Jersey, one; New York, three; Pennsylvania, two; Vermont, two; Washington Territory, one; Wisconsin, three. Total, forty-one.

Many of these churches are at points where they will be likely to become centres of influence at an early day. The whole number of applications on the hands of the Board during the year is nearly one hundred. The receipts of the year, including money specially given by individuals or churches, to be applied to particular churches in addition to the ordinary grant of the Union and funds received in trust, amount to seventy-seven thousand seven hundred and thirty-three dollars and sixty-eight cents (\$77,733.68).

THE EFFECT OF THE CHICAGO CALAMITY.

The unprecedented calamities which befell the city of Chicago

and the Northwest within the last year, have, as a matter of course, materially interfered with the raising of money for church building. This not only by the large sums, counted by millions, drawn from the Christian public, but by the losses suffered by great numbers of liberal givers in all the States whose property and credit were involved in Chicago affairs. The New-England church alone is attempting to raise to rebuild its house of worship, chiefly at the East, more than all the Congregational churches of the country give, on the average, annually, to meet the pressing calls of a hundred of the new and scattered churches. The Theological Seminary of Chicago, also, has been collecting funds for its immediate necessities, and recently has decided to make immediate effort to raise \$250,000 more. All this is as it should be. The rebuilding of that church, so important in its position and hopeful in its prospects, and the success of an institution which must be the great fountain whence must largely come the supply of ministers for the Northwest, are both of such moment as fully to justify their appeals for generous aid. Such exceptional cases will doubtless continue to occur from time to time. But ought they not to be regarded and provided for *as* exceptional? Ought they to be allowed to interfere with the great work of helping the needy churches on a broad scale? Many young churches have begun to build, depending on assistance; and if now the means are not furnished so that they can have it, the result must be not only discouragement and distress, but financial disaster, and in many instances the loss of opportunities never to be enjoyed again. The trustees of the Congregational Union earnestly hope that there will be no diminution of regular stated contributions in aid of the general church building work because of cases that are really exceptional. It will be greatly detrimental to all our Congregational interests, if this general work is retarded for want of funds even for a single year.

DELAY TO ANSWER APPEALS.

The trustees especially desire that the churches making application should understand that the delay, sometimes long and very embarrassing to them, does not occur through any fault of the Congregational Union. The Union is simply the channel through which the contributing churches are wont to respond to the calls of their brethren for aid, by furnishing to its treasury the means for their relief. The officers of the Union faithfully report the wants of those asking assistance, and urge earnestly their claims; but they can only apply to the relief of these wants the money contributed for this

purpose. So rapidly are the new regions filling up with those who must have help to build or suffer a destitution of the means of grace, that it is becoming a serious question whether or not the churches that have sanctuaries *can be moved* to supply the requisite funds. Our duty to our brethren would seem enough to awaken a deep interest in the matter. The economy of establishing on a permanent basis churches that will soon be paying the money back into the common treasury of the Christian cause obviously enforces the obligation. The relation of church building to all other parts of our denominational Christian work and to the progress of spiritual religion in our country, still further presses the appeal. Yet a great number of our churches either fail altogether to contribute to the treasury of the Union or contribute but irregularly. The societies that are the channels through which our churches directly work are not now so numerous but that each of them may have an annual hearing. Ought not this to be faithfully provided for? *If any good objects must be put aside, or attended to on alternate years, ought they to be those that are most vitally connected with our own prosperity and growth?* If all the Congregational churches would enter with enthusiasm into the work which *Christ has assigned specially to them*, and sustain this in all its branches by their steady contributions, there would be little or no delay and trouble because of exhausted treasuries. There has been a great advance in this direction; can it not without difficulty be carried further?

SECURING CHURCH LOTS.

As one of the steps necessary to the future progress of the Christian cause in the new States, the timely securing of lots on the great railroads, two or three years since, received the earnest attention of the board of trustees. The whole subject had been canvassed and satisfactory results attained a year and a half before the meeting of the Oberlin Council, by which it was heartily approved. Since that meeting the board has employed the Rev. Dr. Atkinson, of Portland, Oregon, to make such inquiries and explorations in the North Pacific States as may afford certain grounds of future action in this important matter, and to report to them in due time. It is found, as a general thing, that the managers and owners of railroads are convinced that their own interest demands of them a very liberal policy as regards the granting of lots for buildings. They pledge us all we could reasonably ask.

RESPONSES OF CHURCHES AIDED.

It is not strange that those who have struggled long and made

great sacrifices in order to secure places of worship for themselves and their children should be filled with gratitude and joy, when by their own efforts and the aid of the Union they have been successful.

One church which, in its time of need, received aid from the Union, writes: "Our average congregation is now two hundred; average in Sunday school, one hundred and seventy-five. We have a pastor after God's own heart, we believe. There has been added to our church within a year over seventy new members, mostly on profession of faith. Our village has a population of 3,000. No surrounding farm community. Our church is self-sustaining; pay our pastor *promptly* his salary, \$1,500. Have a Troy bell, weighing 1,200 pounds; seats in church cushioned; have an organ worth \$700. Total amount contributed during 1871 for benevolent purposes, \$557.85."

Another: "The church has been for several years in a comparatively prosperous condition. It has now one hundred and fourteen members, and a Sunday school of about one hundred attending members, well supplied with library and singing books. The weekly prayer-meeting is well sustained, — from fifteen to thirty-five present regularly. There are additions to the church at nearly every communion. We expect a number, mostly children and youth, to come in with us soon, — fruits of a recent awakening. The church and society have raised the past year for parish expenses, reckoning from March 31, 1871, to April 1, 1872, \$1,500, of which \$1,200 was for pastor's salary, and \$100 for Sunday school. Our benevolent contributions have amounted to \$220."

A third: "The church and society are free from debt and more, are financially well off, although some of the members are called to do very liberally. We are almost entirely a farming people, and we are all in moderate circumstances, yet we have three or four members who pay for gospel support \$100 or more each. They do it cheerfully and promptly. You doubtless will infer from this that our spiritual state is favorable. Our church numbers not far from seventy, and our contributions to benevolent objects reach nearly \$200 per year. This, for our circumstances, is something, but not nearly as much as I think it might and should be."

A fourth: "Your society is held in grateful remembrance and occupies a place in our prayers, and we only regret we cannot do more to assist you in your work of love, and trust the day is not far distant when we shall not be obliged to send so small a sum for so noble a cause."

A fifth: "Spiritually the church is more than holding its own. During my connection with the church (now more than three years), we have had some thirty-five accessions to the membership. Many of them from the world. These are much scattered over the county round about, consequently their combined influence is not and cannot be felt upon the world as is desirable; but we are doing what we can to hold up the standard of the cross and make advances on the kingdom of Satan around us. Just now, during the week of prayer, the Lord is giving us some little reviving. We have what is called a large and prosperous Sunday school. I think I can say for myself and the congregation that we are deeply sensitive of our indebtedness to the Congregational Union, and have a heart to 'lend a helping hand to others.' We hope soon to do more for the Union than we have done hitherto. The church is not self-supporting."

A sixth: "I would state that the church never was in so good a condition, both financially and spiritually, as at the present time. Our pastor accepted a call to labor with us in December, 1870, since which time there have been twenty-four additions, and four withdrawals. Last year the average attendance was about seventy-five. We were compelled to receive aid from the Home Missionary Society to help us safely through the year. At our annual meeting in December, 1871, it was voted to sustain the church the present year without calling upon the society if it possibly can be done. Our prospects are good for the future. The Lord has abundantly blessed the endeavors that have been put forth, and we anticipate a large increase of numbers. We desire to praise Him for raising up such true friends as the Congregational Union and Home Missionary Society have proved to us. And we trust that you will remember us, as trying to do what we can for the cause of Christ."

A seventh: "Your letter informing us that the Congregational Union had voted to grant us \$500 to pay last bills on a new and beautiful church edifice was duly received, and they all ask me to express their heart-felt thanks for so generous a gift, and also say that our contribution *this* year shall be much larger than it was last, and that we hope to increase it every succeeding year."

An eighth: "We are glad to hear from those who have helped us in the past; and greatly cheered when our spiritual well-being is sought after. We feel that financially the condition of the church is favorable, although we have passed through a fiery ordeal in the attempt to build a church edifice and then so soon after to buy a house for a parsonage. Since our late pastor left, we have been

without a minister, but have tried to keep the fire burning on the altar. By turns the brethren have read sermons each week, and this with the Sabbath school and prayer and conferences, has proved successful in calling out a good audience when the weather would permit. The average attendance the past year has been some over one hundred, Sabbath school over eighty, which is made up of old and young, all showing love for the cause. I think I am justified in saying that some of our number, in the effort to secure a parsonage, have given one half of all their possessions."

And still another: "When this church was organized, there was but little material here that we could influence, and the prejudices of nearly all were against us; hence, our very slow growth. Now there is a large element which with judicious labor may be worked into our church, and this we are trying to do. Within the last year two railroads have been built through our county, crossing at this place, and they are now running regular trains. Our membership is twenty-six, of whom six were original Congregationalists. Without our church building we should have disbanded long ago."

CONCLUDING APPEAL.

In conclusion, the trustees of the American Congregational Union desire to put in an earnest plea on behalf of the churches endeavoring to build, but unable to struggle through their difficulties without assistance. Will not the pastors and churches enter with real enthusiasm into this fundamental Christian work? Will not some of those to whom God has given wealth avail themselves of the honor and happiness of securing the building of at least one church each year? Will not those who are making a final disposition of their property provide that Christian sanctuaries shall represent them on earth after they are gone to heaven? There is *great need that the treasury of the Union should be promptly replenished*; for without this, many churches engaged in building must suffer great inconvenience and embarrassment from the inevitable delay to pay the grants that have been voted them. We commend the whole matter to the serious consideration of those who desire to help forward the cause of Christ.

By order of the Board of Trustees.

RAY PALMER,
CHRISTOPHER CUSHING,
Secretaries.

SUMMARY OF TREASURER'S REPORT.

*American Congregational Union, in Account with N. A. CALKINS,
Treasurer.*

Cr.

1872.

May 1.	By Balance in Treasury May 1, 1871,	.	.	.	.	.	.	\$2,705.18
"	Contributions received	.	.	.	.	.	.
"	from California . . . . .	.	.	.	.	.	.	\$901.60
"	Colorado . . . . .	.	.	.	.	.	.	30.00
"	Connecticut . . . . .	.	.	.	.	.	.	7,859.68
"	Illinois . . . . .	.	.	.	.	.	.	1,625.01
"	Iowa . . . . .	.	.	.	.	.	.	2,035.92
"	Kansas . . . . .	.	.	.	.	.	.	1,126.05
"	Louisiana . . . . .	.	.	.	.	.	.	22.35
"	Maine . . . . .	.	.	.	.	.	.	361.80
"	Maryland . . . . .	.	.	.	.	.	.	145.22
"	Massachusetts . . . . .	.	.	.	.	.	.	11,725.25
"	Michigan . . . . .	.	.	.	.	.	.	2,426.26
"	Minnesota . . . . .	.	.	.	.	.	.	1,155.75
"	Missouri . . . . .	.	.	.	.	.	.	708.92
"	Nebraska . . . . .	.	.	.	.	.	.	35.30
"	New Hampshire . . . . .	.	.	.	.	.	.	550.09
"	New Jersey . . . . .	.	.	.	.	.	.	516.40
"	New York . . . . .	.	.	.	.	.	.	10,677.30
"	Ohio . . . . .	.	.	.	.	.	.	1,760.59
"	Oregon . . . . .	.	.	.	.	.	.	10.00
"	Pennsylvania . . . . .	.	.	.	.	.	.	32,197.85
"	Rhode Island . . . . .	.	.	.	.	.	.	146.63
"	Tennessee . . . . .	.	.	.	.	.	.	40.00
"	Vermont . . . . .	.	.	.	.	.	.	1,786.34
"	Washington, D. C. . . . .	.	.	.	.	.	.	83.70
"	Wisconsin . . . . .	.	.	.	.	.	.	276.53
"	Wyoming Territory . . . . .	.	.	.	.	.	.	10.00
	By interest on Funds in Trust Co.	.	.	.	.	.	.	121.14
		.	.	.	.	.	.	<hr/>\$77,733.68
		.	.	.	.	.	.	\$50,433.88

Dr.

1872.

May 1. To Appropriations paid to aid in Building Houses of Worship for Congregational Churches, as follows:—			
At Braceville,	Illinois,		\$250.00
" Crescent,	"	(Special)	300.00
" Sublette,	"		60.00
" Wayne Station,	"		500.00
			350.00
			<hr/>
" Exira,	Iowa,		400.00
" Pontanelle,	"	(Special)	367.50
" Gilman,	"		500.00
" "	"		500.00
" Locust Lane,	"	(Special)	846.00
" " "	"	(Special)	200.00
" Stellapolls,	"		60.00
" Webster,	"		350.00
			300.00
			<hr/>
" Fort Scott,	Kansas,	(Special)	134.00
" Neodesha,	"	(Special)	80.10
" North Topeka,	"		400.00
" " "	"	(Special)	818.25
" Paola,	"		500.00
" "	"	(Special)	45.00
			<hr/>
			3,523.50
			<hr/>
			1,977.85
<i>Amount carried forward</i>			\$6,980.85

<i>Amount brought forward</i>			\$6,960.85
At Ada,	Michigan,		\$300.00
" " "	"	(Special)	493.00
" Ceresco,	"		807.34
" " "	"	(Special)	160.00
" Eastmanville,	"		400.00
" Frankfort,	"	(Special)	40.00
" Grand Ledge,	"	(Special)	294.55
" Ionia,	"		400.00
" Middleville,	"		350.00
" " "	"	(Special)	350.00
			3,004.80
" Cambria Township,	Minnesota,		350.00
" Mankato,	"		450.00
" Paynesville,	"	(Special)	97.00
" Plainview,	"		500.00
" St. Cloud,	"		500.00
" " "	"	(Special)	1,123.10
" Waseca,	"		500.00
" " "	"	(Special)	80.00
			3,600.10
" Chatham,	New Hampshire,		400.00
" " "	"	(Special)	294.42
" Newmarket,	"		500.00
			1,194.42
" Paterson,	New Jersey,	(Special)	5,405.90
			5,405.90
" Brooklyn, Church of Covenant,	New York,	(Special)	2,370.45
" " " Park Church,	"	(Special)	1,554.04
" " " State Street Church,	"	(Special)	156.46
			4,087.55
" Mt. Carmel,	Pennsylvania,		400.00
" Philadelphia Central Church,	"	(Special Trust)	32,000.00
			32,400.00
" Roxbury,	Vermont,		400.00
" " "	"	(Special)	1,265.00
" South Royalton,	"		500.00
			2,165.00
" Olympia,	Washington Territory,		700.00
			700.00
" Kilbourn City,	Wisconsin,		350.00
" Mazo Manie,	"		350.00
" Menemouie,	"		500.00
			1,200.00
Total amount paid to forty-one churches,			60,808.71
To amount paid to Cong. Church in Leslie, Mich., for Parsonage,		(Special)	\$711.35
To amount paid on account of Pastors' Libraries,			381.90
To Salaries of officers and clerk,			7,758.00
" Rent for offices in New York and Boston,			856.00
" Travelling expenses of Secretaries,			403.55
" Extra Agencies,			58.00
" Legal Fees,			64.00
" Printing Annual Reports and Circulars,			443.70
" Postage, Rev. Stamps, Telegrams, Stationery, and Expressage,			213.43
" Filling out Life Membership Certificates,			15.60
Balance in Treasury,			9,810.33
			8,726.57
			\$80,438.86
Amount pledged to forty-four Churches,			\$16,550.00
" " " in excess of funds in Treasury,			7,823.43

Examined and found correct.

JAMES W. ELWELL, }
 DWIGHT JOHNSON, } Auditors.

MAY 9, 1872.

1700



B. F. Ray.

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